

REFORMED CHURCH MESSENGER

MERGER NUMBER

Celebrating the Organic Union of
the Reformed Church in the
United States and the Evangelical
Synod of North America, June 26-
27, 1934, in Cleveland, Ohio.



Above: Zion Evangelical Church, Branch Ave. and W.
14th St., Cleveland, O., Rev. Oscar E. Wittlinger,
pastor, where the new General Synod will meet.

Below: Administration Building and West Dormitory
of Eden Theological Seminary, Webster Groves, Mo.



PHILADELPHIA, JUNE 21, 1934

ONE BOOK A WEEK

BEYOND FUNDAMENTALISM AND MODERNISM—THE GOSPEL OF GOD

Once in a while one hears someone refer to that great and profound scholar, Dr. George W. Richards, President and Professor of Church History in the Theological Seminary of the Reformed Church at Lancaster, Pa., as the outstanding disciple of Karl Barth in America. It would be just as sensible to refer to Karl Barth as the outstanding disciple of Professor Richards in Europe. To be sure Dr. Richards has something of the same gospel that Barth is preaching, but it was arrived at independently and came to him as direct from God as it came to Barth. Dr. Richards has no cause to say: "Thus said Karl Barth"; he says: "Thus said the Lord."

In "Beyond Fundamentalism and Modernism: the Gospel of God" (Charles Scribner's Sons), Dr. Richards has given us one of the most original and outstanding books of the year. Calling attention to the absolute failure of man to find faith in these heartsick and chaotic times by searching for God or some word of God in nature, in experience, in reason, in science, in even mystical apprehension of God in his own heart; impatient with Fundamentalism with its concern over the incidentals of faith—higher criticism, verbal inspiration, the second coming of Christ, miracles, eternal punishment, instead of faith itself; equally impatient with Modernism with its denials, its vague attempts at restatements of old truths in terms which denude them of all their original meaning, and with the fading away of its evangelical note into a vague humanism—which is what is going on—he has cast them all aside and said: "We are on the wrong track, we are approaching things from the wrong end. We are seeking God instead of letting Him seek us. We are talking to Him instead of letting Him talk to us. We are looking for God in our own hearts and fashioning Him from our own imaginings while He is the Holy, Transcendent God, utterly outside of us and calling upon us for obedience, homage and utter yielding of ourselves. Here is the fascinating and yet deceptive fallacy of modern liberalism; it seeks the object of faith through knowledge of the world and man, instead of receiving the object of faith through revelation of God, who is above the world and at the same time its Creator and its Ruler. Professor Troeltsch defines the

characteristic of modern Protestantism in distinction from the Protestantism of the Reformers as 'a religion of God-seeking (des Gottes-suchens) in one's feelings, experience, thinking, volition.' The good news, which is equivalent to the eternal purpose for men in the heart of God, can be revealed only by God through chosen persons, not through things and processes. The spiritual and ethical purpose of God must be proclaimed by men to men; and, in its content, it is never altered by the interpretation of the universe, whether the interpretation be ancient or modern, theistic, humanistic or materialistic. The Old Testament prophets did not discover God in nature, but they beheld Him as Lord of nature, controlling its forces for His ethical purpose." I have quoted at length, for the core of Dr. Richards' faith is here.

So, the Gospel is not something we find by much seeking in nature, history or inner experience. It is something that God has done and is doing for men. As Brunner says: This constitutes the absolutely incomprehensible message of the Gospel, that God comes to man and that man does not go to God; that God resolves the contradiction and not man." How does God speak His word to us, the word we are to hearken for and obey? First of all, through the prophets of the Old Testament; then at the end of those days, through His Son. Then He spoke His word through Councils, Creeds, Confessions, chosen prophets—such as Luther—through the ages, and Christ made it the primary function of His Church. The Church was to proclaim God's Message to the world. ("Go ye therefore and make disciples of all the nations.") Where the Church fails to make this its chief function, to proclaim God's word, gospel, will to men, it fails to fulfill the task to which God called it.

Dr. Richards holds with Barth that the Gospel is a gospel of crisis. In every great crisis God speaks with gospel to meet the need. In our day we think too much of God's gospel, or word, as something to cure the crisis, to change the conditions to meet our normal capacities, to take the trail from us. God's plan is to give us faith and power and such trust in Him that we shall have joy and peace under any conditions. He tells us that He rules, that His power is supreme, that "He rules in spite of catastrophes in nature, of earthquakes, floods, pestilences, and devasta-

tions of every sort; that He rules in spite of political revolutions, economic distress, apathy toward religion, infidelity, atheism, immorality, man's defiance of Him. Rejoice! God reigns. Trust and obey Him." Then men will again have the spirit of sonship, brotherhood, community, as well as world mastery. In summing up his really remarkable chapter on "The Gospel in Jesus Christ," Dr. Richards quotes Eucken: "There is no hope of reaching the goal by a slow ascent, a gradual accumulation of forces. Rather the reinstatement of the right relation to God—upon which everything here depends—must proceed solely from the Deity; and even He cannot effect the restoration by an interference from without, but must descend into the world of evil, there reveal Himself more completely than before."

The latter half of the book is devoted to a discussion of the Christian's relation to nature, history and the social order, if he is not to find God in their procedure. It is this: he has found God by God's own revealing of Himself; heard His word, His Gospel, from His prophets; has given himself to God and henceforth finds his peace, security and power in Him; so now he looks out upon nature through God's eyes, surveys it with Him, recognizes Him as its Creator, Director, Lord. So with history. He has not found God in history, but having found Him in His Word, he sees God as the Lord of history, the Determiner of events and destinies, the Sovereign of all times and peoples. He has looked in vain for God and His Word in all the social, political, industrial, international relationships, but looked in vain. Now he has found God through His prophets and especially Jesus Christ as both speaker of God's word and Himself the living Word, so he can approach all these problems as from God, yes, even with Him, and work for their solution and the amelioration of human suffering and strive, as one who knows God, and who knows what kingdom God wants, to build that kingdom in the earth. No matter what the social order, there might still be greed, sensuousness, cruelty. Not in the order will we find Christ. He might have to come again into any social order preaching repentance—and might be rejected again as He is now. Not for us to find Christ in our civilization. Ours to find Him outside of it, in the Word, and take Him into it.

Frederick Lynch.

FORTY-FOURTH ANNUAL ASSEMBLY FOR SPIRITUAL CONFERENCE OF MINISTERS AND LAYMEN OF THE REFORMED CHURCH IN THE UNITED STATES

(Franklin and Marshall Academy, Lancaster, Pa., July 30 to August 3, 1934)

The First Public Call for An Assembly for Spiritual Conference

Union Bridge, Maryland,
June 6, 1887.

My dear Sir and Brother:

A number of the younger brethren in our ministry have felt the need of having a series of meetings during the present summer corresponding somewhat in purpose and character with the "Retreats" held in several other denominations from year to year with so much profit to their respective Churches. "The long-continued and uninterrupted exercise of the pastoral and homiletic offices," it has been truly written in one of our journals, "tends toward hardness and mechanism and professionalism in the work of the ministry. And

it is a thing very much to be desired that clergymen should absent themselves from their work at times, to view it in the perspective, to recall their ordination vows, to get deeper sense of the magnitude of their work, and to review their own spiritual life by devotions and instructions in which they do not minister unto." For the purpose of realizing an end such as this indicated, the brethren above referred to have agreed to meet in the College Building at Mercersburg, Penna., on the first Tuesday evening of August next, and to spend one week there in retreat.

The program of exercises which, besides the special devotional services, it is proposed to follow, will include "talks" on the following subjects: The Pastor's Work Among His Parishioners; Educational Religion and the Sacraments; The Church Year and the Periscope; The Inspiration of the Holy Scriptures; The Missionary Operations of the Church;—The Pastor's Relation to Them, and The Most Important Theologic of the Day in Relation to the Faith. In addition to these "talks," for the giving of which several of the

oldest brethren have been invited, there will be daily "Bible Study" under the leadership of one of the pastors of the Church.

We send you this letter to inquire whether you will not come and join us in the enjoyment of this proposed "season of spiritual refreshing." If you possibly can, please do so. . . . Hoping that you may be able to come and that we may hear to that effect as early as convenient, I have the honor of subscribing myself,

Fraternally yours,

D. A. Souders, Secretary.

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In these later years many other ministers, both old and young, have likewise felt the need of assembling themselves together "for a season of spiritual refreshing." The 44th Annual Assembly for Spiritual Conference will be held July 30 to August 3, 1934, at Franklin and Marshall Academy. The entire cost is \$10. For reservations for rooms and entertainment write now to Prof. E. M. Hartman, Pd.D., Lancaster, Penna.

Edwin N. Faye, Jr., Secretary.
Norristown, Pa.

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The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

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EDITORIAL

THE TASK OF UNION

The union of the Churches approved by the Districts and the Classes and declared effected by joint resolution of the General Conference and the General Synod is a notable achievement; but it is *only the beginning of a process that will have to continue for years*. What has been legally done must be vitally realized. The almost unanimous vote of the two Churches proves that there is such a powerful will to unite in the officers and members as to give unbounded confidence in an actual union of spirit and life.

The Plan of Union provides for a General Synod in which is vested the authority for the conduct of the general work of the Church, through Boards and other agencies. Under its direction, also, a constitution is to be prepared and adopted; the Boards of Home and of Foreign Missions, of Christian Education and Publication, of Ministerial Relief, are to be gradually united; Classes and Districts are in time to be re-organized on a territorial basis; a union of schools—seminaries, colleges, and academies, of benevolent institutions and even of congregations may be effected when it is considered practicable and at the same time is requested by those who are now in control of these interests. While these things are provided for in the Plan of Union, no one would think of accomplishing all or most of them in a year or a decade. These are matters that may require a generation and more.

Preliminary cultivation of a unity of spirit and of mutual acquaintance and confidence, wise guidance, a gradual transfer of deeply rooted loyalties, that have been nurtured for centuries in parents and children, from the original Churches to the Evangelical and Reformed Church, are indispensable. Personal preferences, customs that have become a part of one's life, usages about which cluster precious memories from infancy, may have to be surrendered—that the ultimate purpose of the union may be attained. All of us, officers and members, must be prepared to give and take, to bear and forbear, to possess our souls in patience, have the wisdom of the serpent and the harmlessness of the dove. In the years to come the rising generation will grow into unity of mind and heart, as they will live and labor in common devotion to the purpose of the Kingdom for which Jesus lived and died, rose and

reigns—for the fellowship of men, women, and children, in the justice and love of God as these are revealed in his Son, Jesus Christ.

—GEORGE W. RICHARDS.

* * *

THE MERGER SYNOD

This is one of the most significant months in the history of our denomination. When the next issue of the MESSENGER comes into the hands of our readers, the Reformed Church in the United States will have passed into history and a new denomination will have been born—a denomination which we hope will be greater and better than either of its constituent elements has ever been in all its glorious past. It is emphatically a time for much prayer, for serious thinking, for deepened consecration, for clear spiritual vision, and the determination to cultivate a double portion of earnestness, patience and good will.

It is not too much to say that the Reformed Church has never been provincial or parochial; it has had a reputation for broad-mindedness and large-heartedness. From the days of Zwingli, the pastors and people of our Church have shown exceptional ability to "play the game" with the brethren of other communions, and there have been few evidences of narrow sectarianism to stain the record of the years.

Henceforth, however, we are to be subjected to a more severe test, and we have the confidence to believe that the spirit of brotherliness will continue to prevail. The merger which is scheduled to take place June 26-27 in Cleveland, Ohio, is assuredly a real adventure of faith. It is one of the finest illustrations of mutual confidence on the pages of Church history. We know no other instance in which two historic communions have come together in organic union before the adoption of a constitution and by-laws or agreement on a detailed creedal statement. For some years to come—we do not know how many—until a constitution shall finally be adopted, the fundamental law of the Evangelical and Reformed Church will be the Plan of Union, which has been almost unanimously adopted by the two fellowships. As all our people should become increasingly familiar with this brief but important document, we are publishing it again in this Merger Number. Every loyal member should study it carefully.

The thought has been expressed by some that the Commission on Union has planned everything in advance for the Cleveland meeting; that all the details have been "cut and dried"; and that the delegates to the new Synod will have little chance to be anything but "rubber stamps", practically compelled to ratify what has already been arranged. Such an idea, of course, is not really correct. Within the limits prescribed by the Plan of Union, the delegates will have full authority to take such action as will promote both the solidarity and the general welfare of the new denomination, and make it an increasing force for good in the upbuilding of the Kingdom of God. They can elect as officers of the new Church whomsoever they may choose, and they have it within their power to lay far-reaching plans for the future.

One of the first duties undoubtedly will be to see to the appointment of a competent and representative Commission to prepare the constitution of the Evangelical and Reformed Church. When their work is submitted to a succeeding Synod it will have to be transmitted to the Classes and Districts for revision and adoption. How long all this will require depends in part on the frequency with which General Synod shall meet, and in part on "the will to agree" in finding a common ground that will reconcile past differences in operation.

Whether a Commission will also be appointed at this time to prepare a new Hymnal and Order of Worship for the united Church is a matter for the Synod at Cleveland to decide. Many inquiries have already reached this office, for example, as to the probable length of time that will be required to secure the adoption of a new Hymnal. A number of congregations have on hand many soiled books and they want to know whether they are justified in waiting for the new Hymnal to be issued by the united Church, or whether it would be wiser for them to secure additional copies of the present Hymnals. Our answer to that query is that even if a Commission is appointed now to prepare the Hymnal and Service Book—and we are convinced such a Commission should be appointed—past experience would indicate that it may require no less than eight or ten years before such a book could be finally approved by the General Synod.

It would be timely also for the new Synod to take some forward-looking actions with reference to the great moral and social problems of this difficult time; but to what extent the Synod will be willing to give attention to such matters cannot be foreseen. It is highly probable that the present Boards of both communions will be encouraged and instructed to combine as soon as this can legally be done, with due regard to the large interests involved.

All in all, the few days spent in Cleveland should be intensely interesting and the actions there taken will surely be fraught with destiny. Shall we not all join fervently in the prayer that these deliberations may be so guided by the Holy Spirit that the will of God may be done and the cause of Christ truly advanced?

* * *

ON RELIGIOUS PARADING

Jesus knew human nature too well for His adversaries. Their artful questions were answered by incisive questions of His own, which compelled them to expose their subtle purposes. He saw very clearly how many men who called themselves religious had reduced religion to a debate about words and a controversy over trivialities. What disturbed Him was the fact that these debates and controversies were often mere camouflage, hiding practices that could not meet the ethical tests of the current religion and much less the tests of sincerity and brotherliness upon which He Himself insisted. The scribes, for instance, desired "to walk in long robes, and to have salutations in the market-places, the chief seats in the synagogues and chief places at feasts," but behind their show of knowledge and religious devotion, they devoured widows' houses! Honest seekers after truth found in Jesus a most sympathetic friend. These pretenders, however, who made religion a battle of doctrines and used the smoke of the battle to screen their irreligious dealings with their neighbors, met in Him a stern critic. He did not hesitate to destroy their pretences and to reveal

them to their contemporaries for what they really were.

Explain it as we will, it is a disconcerting fact that some of the most lively debaters about religion are the least trustworthy in their ethical judgments. When a person takes every conceivable opportunity to parade his religious knowledge, we are wise to watch our purses. The probability is that he is not satisfied in his own heart with the manner of life to which he is habituated, and that he makes a great ado about religion in order to still the voice of his conscience. The signs of real religious experience are not boasting and controversy, but quiet strength, poise, devotion to one's friends, loyalty to a difficult cause.

—F. D. W.

* * *

"FATHER OF ALL, FROM LAND AND SEA"

Within a few days we expect to be members of the Evangelical and Reformed Church. In view of the merger, it is particularly appropriate, therefore, that our Memory Hymn for July should be a hymn entitled, "*A Prayer for Unity*". It was written by Christopher Wordsworth, Bishop of Lincoln, England, immediately after the Nottingham Church Congress in 1871, and was published in the 1872 edition of the author's collections of hymns entitled, "*The Holy Year*". It sets forth the idea that when Christian believers are united in and around their Divine Head, the closer they are to Him the closer they are to each other.

John Wesley, on one occasion, quoted the cheerful conversation between Jehonadab and Jehu: "Is thine heart right, as my heart is with thy heart? . . . If it be, give me thine hand." "This does not mean," said Wesley, "be of my opinion"; thou needest not. Neither do I mean, 'I will be of thine opinion'; I cannot. Let all opinions alone; give me thine hand."

The distinguished Bishop who wrote this hymn was a nephew of the poet, William Wordsworth, with whom his relations were most intimate. He looked upon hymns as a valuable means of stamping permanently upon the memory the great doctrines of the Church, and he held it to be the first duty of a hymn writer to teach sound doctrine and thus to save souls. The tune, "*Hanford*", is by the eminent composer, Sir Arthur Sullivan.

If the spirit of this hymn dwells in our hearts, there will be little difficulty either in our congregations or the denomination or the Christian Church as a whole. We scarcely have a right to expect fraternity and good will among the nations of the world until the Churches of Christ set a better example and show themselves to be "one" in spirit.

* * *

IS HOLLYWOOD WAKING UP?

Reports indicate that the rapidly multiplying rumors of impending boycotts and the fast developing drive against indecent films have actually reached Hollywood and may put some measure of the fear of God into the hardened hearts of motion picture producers. The wave of criticism rolling up from the Churches, women's clubs and various reform and educational organizations in recent weeks has actually begun to frighten the film folk. The Roman Catholic Church is to be credited with sponsoring the Legion of Decency, and although its drive has barely started, more than a million persons have already signed the pledge and it is expected that ten millions will be enlisted.

A report to the *New York Times* states that the producers and directors are more concerned with the threat of Federal censorship than the threat of boycott by Church and club organizations. They profess not to feel greatly worried about the latter, it is said, as they think the people will refuse to obey the Church leaders. This may be true, and it will be necessary to convince them at the box office. It has been well said that if only 200,000 regular motion picture theatre patrons stay away from a given picture, it will be a flop, because \$50,000 at the box office will spell the difference between success and failure for the average picture. Surely such a crusade in behalf of decency is most timely!

The *Christian Century*, however, points out that decency is not enough, and says: "The chief danger of the movies

does not lie in their indecency, outrageous as that may be. It lies in their misrepresentation of life, their sentimentality, and their false standards. In home and school and Church a child is taught that the highest values in life are those represented by such adjectives as honest, courageous, faithful, loyal, competent, patient, wise, kind. In the average movie the child is taught that the kind of life worth having is that represented by such adjectives as bold, daring, rich, passionate, flaming, exciting, thrilling, stupendous. The first set of adjectives describes roughly the life of the spirit; the second set the life of things. The aim of the first is to produce character; the aim of the second is the gratification of the acquisitive and animal instincts. Between the two a great gulf is fixed. No pledge of decency can touch this deeper evil. It will not be touched until we can bring to the making of pictures at the source of production the point of view of men and women who want to help us make good citizens out of our children, rather than simply make profits out of them. This does not mean censorship; rather it means Federal regulation under the Federal Bureau of Education or some commission specially appointed for this purpose."

Who can doubt that the films now are misrepresenting life? Dr. Max Fornæs, of Denmark, says of our movies: "The American tommyrot which constitutes 90 per cent of all films shown in Denmark is essentially calculated for Negro tribes and other half-wild peoples." Nor will the fight be won until the vicious practices of block-booking and blind-selling are abolished. Right now we may be grateful that a *real fight has been started* to clean up the movies, and it looks as though a good many of those engaged in it really mean business.

* * *

A NEW HIGH MARK

The prophets of gloom are again finding some difficulty in explaining the annual statistics of the Churches, as recently announced by the *Christian Herald*. These statistics show that Church membership in the United States has reached the new high mark of 6,812,878—a net gain of 655,483 communicants in 1933. The proportion of Church membership to the total population increased from 48.19 per cent in 1932 to 48.37 per cent in 1933. The largest gain in membership was 213,662, reported by the Methodist Episcopal Church. The Baptists came next with 193,571. The Roman Catholic Church gained 53,426.

It may not be a complete surprise to state that the four Reformed Church bodies, who are "lumped" in these statistics, are reported slightly "in the red". Small denominational bodies have had comparatively rough sledding in recent years, but it is a comfort to know that the Church as a whole is gaining recruits. We all know that the gain would be much greater if there were genuine consecration, but it is rather comforting to learn that the Church can reach a new high mark at such a time as this.

* * *

AN EPOCHAL EVENT

The consummation of the organic union of the Evangelical Synod of North America and the Reformed Church in the United States will, in a very real sense, be an epochal event in the history of these old Reformation denominations, as well as the Protestant Church as a whole.

But it will be, also, an *epochal opportunity* for the new denomination to do great things for the Church and the cause of Christ. The Church will make practically a new beginning, with a vast past experience and knowledge which is of incalculable value. This new start can be viewed with enthusiasm, if the many longed for—at least on the part of the Reformed Church people—changes for the betterment of congregational and pastoral affairs, as well as Board management, can be secured.

Two of the most important matters which would affect congregations and pastors are: *supervision of congregations and the calling and dismissal of pastors*. It is too early to discuss these questions, but it is not too early for congregations and pastors to think about them. The time is now at hand to begin to think through these things; and when the

time comes to adopt a Constitution, pastors and elders should be ready to express their views.

Pastors now will have an opportunity to correct, so far as possible, the evils which have been so obvious in our method of establishing and dissolving pastoral relationships. There are, also, some other things which could be improved for the good of the Church and its membership.

May this "Union of Mind and Heart" produce, through the leading of the Spirit, a denominational life and government which will be an example for other denominations of Christian people. Fortunately, there is no need of haste in making changes. The denominations, after the merger, will continue, for a time, as they have been doing. Let us make all changes and improvements possible, but let us *take all the time* that is necessary to consider the changes, so that when they are made they will be the result of the best thought and leadership of the united Church.

We can look forward to great things if we take the time to secure them.

* * *

—PAUL JOHN

PARENTS VERSUS CLERGY

In the annual report of one of the assistant rectors of St. Bartholomew's Protestant Episcopal Parish in New York City, the minister whose responsibility includes religious education, sums up his year's work as follows: "An extraordinary situation has developed in the field of religious education in Manhattan. On the one hand, the clergy honestly feel that parents are not really interested in the religious education of their children; on the other hand, parents honestly feel that their interest and especially their suggestions for their improvement are not wanted by the clergy and will not be accepted by them. Each side places the responsibility for initiative on the other. The parents say that they would like to have the clergy make the Church School so attractive that their children will like to attend; the clergy say that they are helpless without the support of the parents."

It is suggested that in dealing with this situation every Church should have a strong and able group, representing the interest of parents, clergy and active leaders, which can and will integrate these conflicting ideas into a *constructive parish program*. It is felt that parents must be convinced that when they enroll their children in the Church's educational program, they are enlisting with the Church leaders in a common enterprise. Moreover, there are few who would claim that the majority of Churches are as yet meeting their educational opportunities in a really adequate way. Surely there should be no controversy between parents and clergy. Unless they work together, we have no right to expect really satisfactory results. The tragedy as well as the pathos of the situation is found in the fact that so many parents, both by precept and example, are working at cross-purposes with the pastors and are in many cases undoing the good work which the Church aims to accomplish in the building of character.

* * *

WHEN THE TIDE COMES IN

A few years ago two of our bravest young Americans, Colonel and Mrs. Lindbergh, were in far-off, famine-swept China, earnestly seeking to do their part to aid those famishing thousands. Perhaps you heard later over the radio Anne Lindbergh's dramatic account of their experiences. She told of how they had packed into their plane surgical instruments, medicines, bandages and dressings, and then flew far back from the coast into the interior of China, landing near a village, only to find the plane surrounded by a great crowd of people shouting for food. The boxes were eagerly opened by the natives; amid cries of disappointment, medicines, bandages and surgical instruments were scattered and trampled underfoot. The two who had come there on an errand of mercy were forced to make a hurried ascent in their plane and were off just in time to save their own lives!

In that story we have indeed a most striking comment on our recent civilization. In one of his effective sermons, Dr. Ivan Lee Holt comments as follows on that scene in

China: "We have the most perfect surgical instruments, the best antiseptic bandages, the flowering of mechanical genius in the airplane, and they are of no help because men perish for the lack of food. As human beings cry for bread, we cannot still the cry by boasting of the inventive genius of the modern mind. The world needs a soul—and it has mechanical and inventive genius! What a merry time we had of it during the days of prosperity! Essayists, biographers, and novelists dissected the human body, and really enjoyed the gruesome task of showing it had no soul. A school of psychology insisted that we behave as we do in response to external stimuli. A group of philosophers walked out into the vast cosmos from which God had disappeared, tightened belts, whistled to keep up courage, and insisted that man is capable of taking over the universe. An English philosopher viewed with equanimity the journey of mankind into darkness and nothingness, and insisted that he was not at all disturbed; man walked a path growing ever darker; the only light was the glow of a burning Valhalla, as heaven and God went up in smoke. People had become iconoclastic. The Ten Commandments were forgotten. Nietzsche, after a severe attack on Christian teaching, had cried triumphantly, 'I have broken the old tables.' An observer in the America of recent years might have said, 'Not only are the tables broken, but the throne of God is shaken.' The emancipated and sophisticated have insisted, 'There is no God—and we have had the privilege of destroying Him.'"

Addressing a thousand graduates of Temple University, the eminent divine, Dr. Wm. L. Sullivan, states the recent situation in these words:

"Let us be brave enough to confess that we live in an age of psychic depletion, of spiritual vagueness, if not destitution, in which there is not only a twilight of the gods, but a skeptical distrust of the lordliest works of man and a merciless questioning of the value of civilization, of freedom, and of man's very existence as a moral being."

This pitiful attempt of men, wise in their own conceit, to shake their puny fists in the face of the Almighty, had not

been unknown in the history of the past. This last attack differed from those preceding it only in the speciousness of its methods and the wealth of its resources. The result is always the same. The mood is already changing; thousands have been sadly disillusioned; the sardonic laughter of the cynics has become a rather sickly grin. So wise an observer as Dr. L. P. Jacks, Editor of the *Hibbert Journal*, declares that our intelligent young people are once again, for the most part, ready to show respect for the Ten Commandments.

The way is hard; there is yet much to be done to regain the lost heights; but the dawn is breaking. The message of the hour comes from an undaunted Leader Who in the presence of a seemingly impossible task faced His Cross with invincible courage and cried to His followers: "Fear not, little flock; it is your Father's good pleasure to give you the Kingdom." It is the business of the Church of Christ to specialize in the "seemingly impossible." And some of our prophets do not hesitate to say that we are about ready for a great religious movement. They tell us that the tide, at last, is coming in. When men who were so long bewitched by scientific achievement and material prosperity and a theologized Christ, really wake up to see that nationalism is not enough, that secularism cannot satisfy, that material wealth and mechanical invention cannot meet the needs of the human heart—that will provide an unexampled chance for spiritual religion. Dr. T. R. Glover has reminded us that "every great religious movement coincides with a new discovery of truth." May we not then believe that *the Evangelical and Reformed Church is to be born at a strategic hour in the history of mankind!* Perchance we have come to the Kingdom for such a time as this. We are launching on an adventure of faith that may inspire other Protestants. If, consecrated to the Divine purpose, we enter the open door of opportunity, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace, no man on earth can estimate the possible spiritual victories of the years just ahead. Therefore, brothers, *be of good courage!*

The Thoughts of Justus Timberline

They All Dip from One Stream

Christianity is the most mistreated religion of them all. Many of its professed followers seem to find its various demands irksome, and yet thousands of people, who don't even try it in its usual forms, are spending their time and good money on this and that milk-and-water scheme whose milk is all borrowed from the New Testament.

Just as I have to remind my best Jewish friend that he is missing a wealth of wisdom and help by ignoring his own Bible, so I have to drop a hint now and then to some of my Gentile friends.

These folk are enthusiastic devotees of one cult or another, most of which I've looked into just far enough to see where the cult's really important ideas came from. Yes, you've guessed it. And mainly from the four gospels.

I know a man who would not be taken for religious minded, by the casual observer. But he was asking the other day where he could get a copy of "The Imitation of Christ," by Thomas a Kempis.

He wanted it to send to one of his acquaintances who is interested in a highly prosperous cult movement.

"For," said he, "whether he knows it or not, that cult is very largely based on 'The Imitation,' and he needs to realize how big his debt is to old a Kempis."

Now I'm a long way from being as intense a mystic as Thomas a Kempis was, but I know where he got his ideas.

Yes; same place.

A Real Doctrine of Anti-Christ

Just when you think the world has unanimously agreed to scrap a wornout



idea, it bobs up again somewhere, shiny and slick, as if it had come straight from the idea factory.

I read in a Church paper this statement—not by the editor; he knows better—"Capital risks investments and pays taxes, upkeep, interest, investment, and for raw material and for storage and sale of product. Labor risks nothing, has nothing to lose, and can quit when it pleases."

Now, I'm a capitalist, in a small way, and I know the truth of the first sentence. Not only so, but I've no desire to see my modest means reduced any further—they've dropped considerably of late years.

But I took to my Sunday School class the sentence which I've in bold face, to show the men how hard it is to kill even a perfectly out-of-date idea.

I know as well as the next man what capital has to risk, but exactly three things are wrong with the statement about labor.

Labor has a lot to risk. It has a lot to lose. And it can't quit when it pleases. Other than that, I've no fault to find with the brother's assertion.

When a worker learns a trade, he risks his time and trouble on the chance that he

can get a job at his trade. It's some risk, especially now.

His skill and strength are part of his capital. Each day is also a part. If nobody hires him, he's lost all that capital, and forever.

His job is meal ticket, rent, children's shoes, and a dress for his wife. Can he quit when he chooses? You know he can't.

I'm no political economist. I'm a practical and, I hope, practicing Christian. This nonsense about labor's preferred position arouses my Christian indignation, as well as my capitalistic fears. Let that rotten old idea get back, and my Christian teaching would mean as little to some men in my Bible class as it meant to the serfs of Russia or the blacks in a slave ship's hold.

It would destroy all that I believe about economics; but, still worse, it would make unworkable all that I believe about human brotherhood.

And yet a Christian man can write to a Christian paper, and never guess that he's arguing for the use of human beings as commodities, with nothing more valuable about them than the market price of their time and strength and skill—a price, by the way, that usually is fixed without their being consulted about the amount.

Old Russia was run on that idea. So now is Italy being run, and Germany; and new Russia has a good deal of it. As you see, it's still alive in the United States.

But, all the same, it is a doctrine of anti-Christ!

Lawbreaking, to You; Convenience, to Me

At lunch today with several business men, the talk got around to law observ-

ance. No; we didn't discuss repeal; though it would have been appropriate, for my guess is that there's more liquor lawlessness now than under Prohibition.

But I got the chance to stick in a word on my favorite theory; which is, that we Americans are a lawless lot, generally.

One man spoke of the uselessness of applying to the police in ordinary cases of theft; he said the cops were ready to do anything for you if you "came across," and nothing if you didn't.

"But," said I, "why blame the police? Who made 'em that way?"

And then came three or four stories which were as good as confessions. One man had squared a traffic violation ticket for \$5.00. Another had "seen" a public official and had his property assessment reduced. Another had done a favor for a building inspector and avoided having to make expensive changes in his factory.

You may think I'm playing up my own ideas, but it's a fact that these men as much as admitted that they thought it all right to get around the law, "provided nobody is harmed by it."

I told 'em that was just the point. No one person may be hurt when I park my car in a forbidden place, but I'm helping the great American game of beating the

law, and that hurts us all, in the long run.

My pastor understands all about this. A few weeks ago he preached on law observance, but he didn't use the familiar arguments.

He just said that nobody can demand the observance of one law so long as he finds it convenient—and safe—to break another.

His text? It was that fine exaggeration about the mote and the beam—a log in your own eye and a splinter in your neighbor's.

A few of our solid members were not very happy over that sermon's direct and realistic illustrations; but none of them seemed able to think of any satisfactory way of saying that their shoes were not being pinched.

You see, we all knew that our pastor knew exactly what he was talking about, and that if necessary he could give dates, places, and names!

Timberlines

The hardest thing for Methodists and some others to say is, "We are unable to do what we had planned to do." Lately, I have watched a preacher, a Sunday School superintendent, a college president, and a bishop, all of whom found themselves faced by circumstances that made

unworkable one of their cherished plans. And I had the same experience myself, in a much smaller way. Did we all say plainly that we had been defeated by influences we could not control? You know we didn't. Every one of us discovered a face-saving explanation. We do hate to admit we're licked; which may be one reason we are so often not licked at all.

* * *

We still have a prayer meeting in our Church, and I take credit for having improved it about forty per cent. Seemed to me something was the matter. So I got three sixty watt bulbs at the electrical store and screwed 'em in where twenty-five watt bulbs had been. Everybody says the prayer meeting is improving; but only three people know why.

* * *

In our Church we aim to produce our own leaders. That's why newcomers go on probation for a year or so before being elected to office. We can afford not to be in a hurry. I've noticed that the turnover is apt to be rapid when Churches and Sunday Schools are keen to elect untried strangers as teachers and officers. But where the Church doesn't grow its own, it sort of has to depend on chance-come help, and can't be choosy.

The Merger, As An Evangelical Sees It

(Address before the Synod of the Potomac, Hood College, Frederick, Md., June 13, 1934, by the REV. PAUL L. SCHMIDT, Pastor, Huber Memorial Evangelical Church, Baltimore)

I address the members and friends of this 62nd Annual Synod of the Potomac of the Reformed Church in the United States as an Evangelical tonight. Two weeks from today, were there a repetition of this hour, I should say, and be proud to say, that I address you as an Evangelical-Reformed or as an Reformed-Evangelical, according to the nomenclature used.

For my brethren and sisters who have found it possible to accept your thoughtful and kind invitation to attend this Synod meeting, and especially this evening worship hour, devoted to Church Union, as well as for those who have likewise received the invitation but have found it impossible to attend, I wish to express deep appreciation and gratitude. The fine spirit manifested in your kindness has elicited much brotherly feeling. Anew we are reminded and are made to feel that we are definitely on the way to a blessed corporate unity.

As a firm believer in the rich possibilities of the merger about to be consummated, and as one who has been interested in its program for a number of years I am convinced that we are, as denominations, revealing a sensitiveness to the leading of God's Spirit moving upon the waters of our day. The "drawing together" of people religiously minded is, so to speak, in the air. It has already spread and is continuing to spread as if by contagion. Following the Reformation of the early sixteenth century there began and for several centuries there was carried to the extreme the separating process. Like a tree the Protestant Church has divided over and over again into a double trunk, branches, twigs and even leaves. In accurate tables enumerating the denominations and sects in our land there are listed more than two hundred. The twentieth century has begun in an auspicious way not only to check this process but to reverse it. The process of uniting has definitely set in. Federation, co-operation is evidenced on every hand. Conferences of world proportion and significance bear testimony to the growing desire on the part of Christians to work together in greater effectiveness, brotherliness, Christian forbearance and love.

HIS JOY IS IN SERVICE

One of the most useful and energetic evangelistic workers in Japan is Rural Secretary Yotaro Kurihara who has just spent a year of nationwide activity in the service of the National Christian Council of Japan. He has been helping to organize Farmers' Gospel Schools in many places, has given addresses at conferences, rural and urban, and has laid the rural situation, the distressing economic and spiritual destitution of the farmers, upon the hearts and consciences of Churches wherever he has gone. The Christian Council, like other institutions, is compelled to work under a reduced budget, and told Mr. Kurihara that this year they would have to make a cut of 68% in his salary. The evangelist sacrificially agreed to continue his work on only 32% of a normal salary, for he is convinced that to the rural population must be given the Bread of Life.—From the "Christian Council Bulletin."

The merger about to be effected manifests this sensitiveness in our two groups, for which we praise God. That there is a kindred spirit, outlook, interpretation, as well as an almost identical aim and purpose, between us, we know from statements made many times and in various places during these past few years. In his little pamphlet entitled, "A Union of Mind and Heart," Dr. Richards states that Professor Emanuel V. Gerhart, of your Lancaster Seminary, told him more than once that Prof. Philip Schaff expressed the hope as early as 1850 that our two Churches and denominations should be one. That this was a sensing of the inner oneness of heart and mind and a prophetic insight into what should and would come as we see it today, needs no elaboration.

In the Evangelical Synod there has been ingrained a spirit of unity, coupled with

tolerance toward those believing otherwise than we do. Since our founding, emphasis has been laid thereon. Not always, surely, have we been true to this high ideal, but in the minds and hearts of our people, as in the minds and hearts of your people, there has resided and grown stronger an irenic spirit. Professor Carl Schneider pointed out in a paper read at our last General Conference, which has since been printed, entitled, "The Place of the Evangelical Synod in American Protestantism," that several times were we on the threshold of reaction and narrowness, but that each time the liberal position won.

In essentials unity, in non-essentials liberty, in all things love,—this stands written upon dozens of our congregational monthly papers. Our denominational weeklies make much use of the "Endeavoring to keep the unity of the spirit in the bonds of peace," etc.

Brethren, we are one and have been one for many more years than we ever dreamed in all things essential—and now through the efforts of our Joint Commission on Union and subsequent to the decision of both bodies in their customary way, we are to become objectively, organically, practically what we have been at heart. Surely no merger of Church bodies was ever entered with more promise of success and blessing.

This merger is, beyond any doubt or question in my own mind, in harmony with the mind, heart and attitude of Christ, Who alone is the head of the Church, Who alone is its foundation and the object to which all its efforts are directed. And if it is the will of God, as expressed in His Son, the complete and full revelation of Himself, if it is in harmony with the mind and will of Christ, it cannot fail. If it is not, it cannot succeed. When Peter and the early Apostles were being prosecuted, wise Gamaliel is quoted in Acts 5:38 as saying: "If this counsel or this work be not of God, it will come to naught. But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

Why do we believe it to be from God? Why do we believe it to be in harmony with the mind and heart of Christ?

Firstly, because the expression of the desire for oneness was incorporated in the High Priestly prayer, which more than any other prayer, even the prayer beginning with the words "Our Father," deserves the name of the Lord's Prayer. In the latter Jesus taught His disciples to pray. In the former He Himself prayed in the intensity and deep inner spirituality of His soul as He approached the lengthening shadows of the Cross. What the Spirit utters in such moments and at such times must be considered as central, must be viewed as an intense desire, one to which others, also important, must be subjected. That the desire for unity among His followers was paramount in the mind of Jesus, is shown by the oft recurring thought for unity in this prayer.

"Let this mind be in you which was also in Christ Jesus," applies here. If the plea for unity was so prominent in the mind, and even more so, in the heart of Jesus, as to express itself in this prayer, can we who are His followers, committed to His ideals, His ways and Spirit, neglect or even relegate to an insignificant place in our thinking and acting the idea of and for Christian unity? To do so is plainly a violation of our trust.

Nor does this necessitate conformity of belief or character. One needs only to remind himself of the diversity of character and the consequent diversity of opinion among the disciples themselves to see that such a necessity is not implied. John, with his deep spiritual and mystical insight, gained after much experience; Peter, with his daring and impulsive originality; James, with his practical trend and Thomas with his scientific spirit, the rationalist among the disciples, were reasons enough for this prayer of the Master. Was it perhaps because of this diversity and the danger of a divided Church which it might bring about, that our Lord prayed so ardently and intensely that His followers might be one? We believe that unity of Christ's followers must be our aim, because the idea of unity was Christ's ideal. We cannot minimize its importance or neglect its implications without being in a large measure untrue to His ideal.

Secondly, we believe the merger to be in harmony with the mind and will of Christ because Christ expressed the prophetic idea that the world's salvation, the faith of the world in Him, and in His emanation from the Father, depended upon it. The unity of the Church is one of the conditions of a converted humanity. Attribute the cause and the blame of unbelief, as we will, to the world with its modern materialistic trend, its philosophical by-paths and mechanistic conceptions, we cannot deny that it was the mind and thought of Christ that the reason for the world's unbelief, the reason for the impotence of the Church to make a deeply spiritual impression upon the world, lies largely in its unnatural and un-Christian division.

"That they also may be one in us: that the world may believe that Thou hast sent Me" (v. 21). My followers must be one in us, that the world may believe that Thou hast sent me, that I am Thy prescribed way of salvation for it. But He goes even further when in verse 23 He prays, "I in them and Thou in Me, that they may be made perfect in one and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me."

Christ's followers must be one in order that the world, humanity, may know that "Thou, the Father, hast loved Me and hast loved them even as Thou hast loved Me."

The failure of humanity to believe that God has loved them each and every one is due, if we accept the foresight and mind of Christ, not to the impotence of the Cross in the Church's preaching, not to sin only as manifested in the world, but also to the sin of the Church and the followers of Christ, in that they have permitted the mind and will of Christ to become blurred



THE REV. PAUL PRESS
St. Louis, Mo., President of the Evangelical Synod of North America

and perverted, that they have tried to convert the world without first meeting the conditions which Christ has set for the world's belief and salvation.

In the opening sermon at the Lausanne Conference, Aug. 3, 1927, Bishop Charles H. Brent said, "An unbelieving world is the price we are paying for our divisions. 'Father . . . I pray that they might all be one; even as Thou, Father, art in Me and I in Thee; that they also may be in us, that the world may believe that Thou didst send Me.' What a challenge to Christendom to set its own house in order before it further infect the Eastern world with sectarianism that robs the Gospel of its corporate power and gives people a stone instead of bread. The hundred missionary societies in China today are as suicidal for Christianity as the civil divisions are to her national peace and prosperity." Can we face these deductions, logical and conclusive as they appear to be, without feeling that in a large measure, we, the Christian Church and believers, have made for the impotence of Christ's message? Can we look upon these deductions without spiritual repentance and humiliation, such



THE REV. LOUIS W. GOEBEL
Pastor Palmer Square Evangelical Church, Chicago, Ill., who has been one of the most active and influential members of the Commission on Union.

as have ever been the groundwork which has preceded all spiritual progress?

Thirdly, we believe that the merger is in harmony with the mind of Christ because, according to Christ, the perfection of the Church and His followers is conditioned upon it. In verse 23 Christ prays, "I in them and Thou in Me, that they may be made perfect in One." Not in two or two hundred, but in one, in the unity of mind, heart, and spirit shall we be perfected. The disciples, the Church which constitutes their followers, are indeed to be made perfect, but the attainment of this ideal, the perfection, is to come only as we are one.

We must learn to work together, to pray together in brotherly love. If we have it, we cannot fail to achieve, or if we fail, we cannot but look upon the Church and ourselves as having neglected Christ's explicit wish. If we have it not, we shall fail not only in Christianizing the world but also in attaining for ourselves any appreciable approach to the Christian ideal.

Robert H. Gardiner, last Secretary of the World Conference on Faith and Order, says: "Our divisions arose, and are being perpetuated by the pride and diversity and instability of the human will. Finite man has undertaken to delimit the relationship of God to the world, and in the pride of his opinion, he has dared to act as if to him had been trusted the whole counsel of the Almighty, and as if God were shut into this or that peculiar means for the salvation of the world. Hence we have sought our own will, not God's, and our prayers for unity are too often in substance only that God will bring the world to agree with us."

We must begin somewhere to bring ourselves to the mind and heart and will of Christ, and then the world can more effectively be brought there. The merger is a step in this direction; and as we launch upon it, we are striving toward that ideal and will be walking upon the pathway whose termination will be the perfecting of the saints.

We are engaged in a holy task. But let none think that I am of the opinion that the days and years immediately ahead of us are to be as a placid, quiet lake, whereon there will be nothing but smooth sailing. Difficulties of adjustment in organization and administration, in formulation of plans and programs, will be encountered on every side. Selfishness and seeking after personal preferment, which have never died out since the disciples asked the Lord on the eve of His crucifixion who among them should be greatest, will creep in here and there. Jealousy and suspicion will show their head and under-current feelings will invade human hearts as they have ever done.

In our own camp I have heard this argument against the merger. We have held it to be our sacred trust to endeavor to be a Union Church, where Lutheran and Reformed might find a common soil and language. Just as soon as we become one with either one or the other alone, we are making more difficult the possibility of success in the other direction. I concede the argument. It is valid. But whatever future difficulties there may be, we are convinced that the merger is God's will, and we should betray our trust were we to allow obstacles for the future to deter us.

All difficulties will be overcome, one by one, as they arise. Not by gauging their strength or force in a theoretical way in advance, but by trustingly going forward, shall we overcome. "He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap." (Eccl. 11:4.) There is an absorbing, pessimistic search for difficulties, which is bound to magnify them, which will preclude planting and reaping. "Speak to the children of Israel that they go forward," was the answer Moses received from God when he hesitated at the Red Sea.

There is a beautifully significant state-

ment in the account of the cleansing of the ten lepers which I think applies here. After Jesus had told them to go show themselves to the priests, they obeyed, and then we have this statement, "And it came to pass, that, as they went, they were cleansed" (Luke 17:14). As we pursue the objective of consummating this merger, we shall be cleansed, we shall find power, wisdom, patience and blessing. God seldom reveals His whole will at one time. Always He seems to leave something unknown, uncertain.

After Paul's change of heart on the road

to Damascus, when he was in a quandary as to what he should do, perhaps wondering whether he should return to Jerusalem or continue on, God spake, "Arise and go into the city and it shall be told thee what thou must do" (Acts 9:6). And it was told him. "I was not disobedient to the heavenly vision," he says in an address later on. Not by a full knowledge of the way are all difficulties to be met, but by a trusting spirit, which will reveal the things to be done as we go forward. F. W. Robertson calls obedience "the organ of spiritual knowledge." Not intellectual ability

or keenness of mind is most essential, but trusting obedience. "And Abraham went out, not knowing whither he went." Blessing, guidance, fruit, have always accompanied the efforts of those who have launched out into the deep.

The merger will not mean less effort, smaller giving, less sacrifice or less work—but more. Only as it does mean a greater willingness and a more truly sacrificial spirit will it fulfill God's will. I close with Phillips Brooks' great words, "Lord, we pray not for tasks equal to our strength, but for strength equal to our task."

Eden Theological Seminary of the Evangelical Synod of North America

By PROFESSOR T. W. MENZEL



Entrance Administration Bldg., Eden Theological Seminary, St. Louis, Mo.

Eden Seminary, located at Webster Groves, Missouri, is the only seminary of the Evangelical Synod. It is supported directly by the entire denomination and has trained a very large proportion of the ministers and missionaries who are serving the Evangelical Church today. For this reason the Seminary is one of the most vital centers of the Church's religious life. Nearly all Evangelical pastors are drawn together by a common Alma Mater as well as by the common task in which they are engaged.

The Seminary opened its doors at Marthasville, Mo., in 1850. In 1883 it was moved to a site near St. Louis. In 1924 it was transferred to the new campus in Webster Groves, one of the most beautiful suburbs of St. Louis. During the 19th century nearly all of the work of the Seminary was carried on in German. Since the beginning of the present century the trend has been more and more toward English. Today all classes are conducted in English, although an attempt is made to acquaint the student with the more permanent values of our German heritage and to foster an appreciation for the results of German scholarship. The fact that nearly all of the present members of the faculty have pursued post-graduate studies in Germany helps to keep the Seminary in touch with European thought.

The Seminary also aims to serve a need beyond the confines of one denomination. In recent years students from other denominations have completed their courses of study at Eden, and an increasing number of pastors of various denominations are pursuing studies at Eden on a part-time basis. Since 1933 women are also admitted, provided they meet the standard entrance requirements. The A.B. degree is required for entrance.

In recent years the enrollment has averaged about 80 students, who come from all parts of the country. At present the

faculty is composed of eight full-time and six part-time instructors. With the beginning of the 1934-35 school year Eden will enter into a merger with the Central Theological Seminary of the Reformed Church, formerly located at Dayton, Ohio. This will mean an enlarged student body, the addition of three members of the Central Seminary faculty, and a unique opportunity to share in the preparation for the ministry of the new united Church. Thus many of the coming leaders of the united Church will be able to begin their theological studies in a setting which reflects the mutual understanding and co-operation which shall exist between the two parties of the new union.

Eden aims to give its students a well-rounded preparation for the ministry. No minister knows too much, but often he is poorly prepared to use what he knows.

LIFE

Youth seeks
For Light and Truth—
Watching, list'ning, learning
From men who walk the Road of
Life
And know!

Adults
Gather Knowledge
Gleaned from experience—
Bits of Joy, Success, Heartache,
Pain,
Despair!

Old age
Alone grows wise
In sorting scraps of Life;
Learns understanding,
Sympathy
And Love!

—Grace Harner Poffenberger

For this reason the Seminary is developing a program of field work by means of which each student will be introduced to the practical work of the ministry as he progresses in his academic work. Students in the Junior class will take part in some form of boys' work, the Middlers will engage in some form of religious education, and Seniors will have an opportunity to engage in pastoral work. All of this field work is to be carried out under the supervision of experienced leaders. The various classes will meet to discuss the problems and implications of the work in which they are engaged. Thus it is hoped that each student will receive some insight into the work of the ministry before he leaves the Seminary.

Life at Eden is as natural as the Christian life is natural. There is time for work and time for unburdened fellowship and play. There is time for worship and time for the appreciation of beauty. The school aims to become a Christian fellowship in which our common goals transcend all artificial distinctions between students and faculty, upper classmen and lower classmen, or between men of various nationalities and races. In the past year three Negroes have participated in the life of the campus and all of us have benefited by the experience. The Seminary is small enough so that the relationship between student and instructor is very intimate.

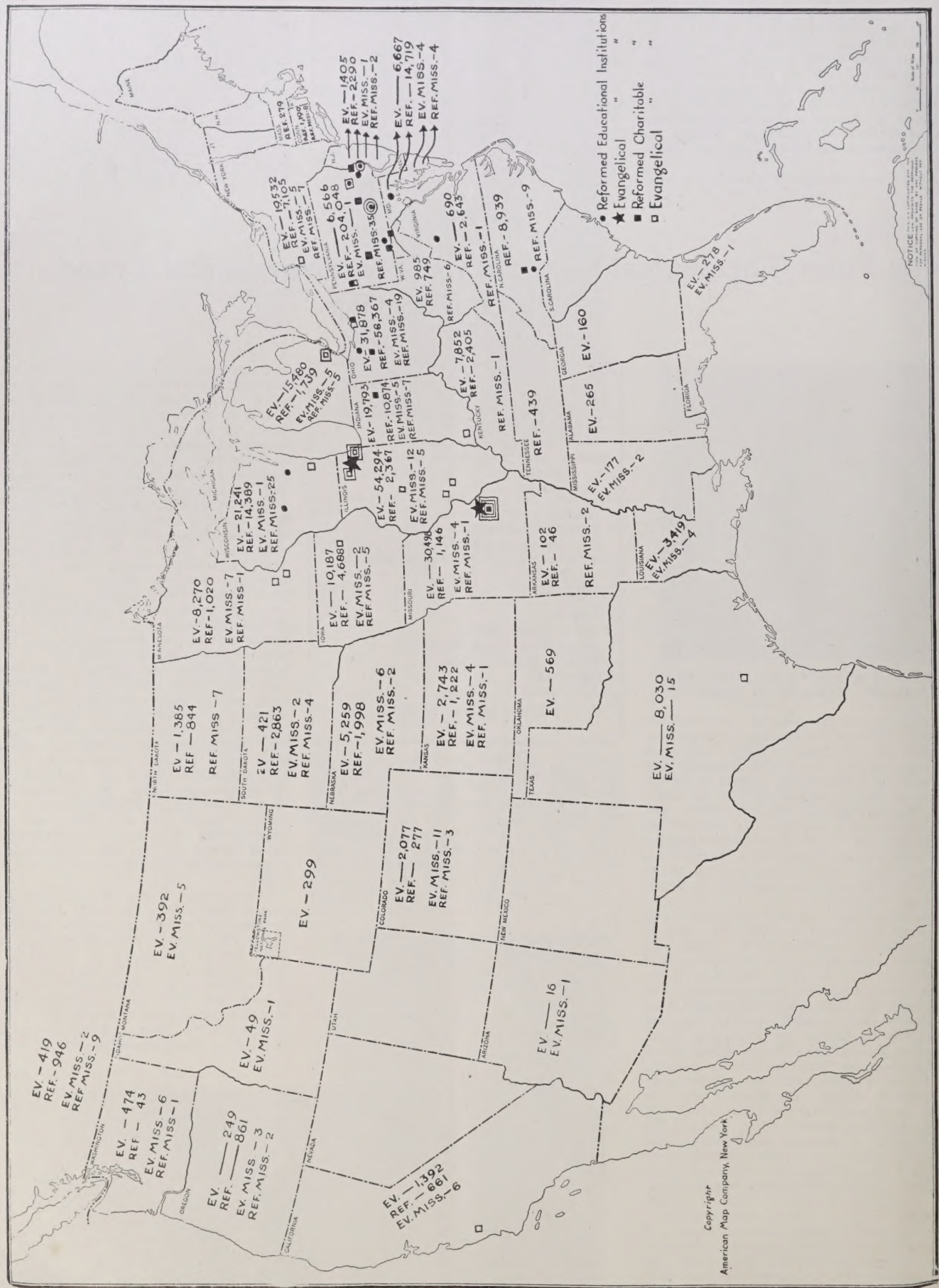
It is a great source of anticipation and satisfaction to the Seminary that it will be one of the first institutions to demonstrate the common fellowship which is to grow out of the union of our Churches. Eden Seminary will belong not only to that branch of the Church which originally gave it life, but also to a greater Church which brings us new life and wider opportunities. May Eden also have something to give to that greater branch of Christ's Church!



FACULTY, EDEN THEOLOGICAL SEMINARY

Rear (left to right): H. H. Lohans, Alfred Alberswerth, John Biegeleisen, Harold P. Schultz, E. O. Elbring, Harold A. Pflug.

Front: Allen G. Wehrli, William J. Halfter, William Baur, Samuel D. Press (President), Theophil W. Menzel, Carl E. Schneider.



THESE pages should be of vital interest to every member and friend of the Evangelical and Reformed Church. The first is a map of the United States, showing the Evangelical and Reformed membership by States, the Home Missions in each State, and the location of all the educational and charitable institutions. It deserves careful study. The other map shows the Foreign Mission stations in Asia and Honduras.



The Institutions of Charity of the Evangelical Synod of N. A.

The Rev. S. KRUSE, D.D., 437 W. Rose Hill Ave., Kirkwood, Mo.

The story of the Good Samaritan has ever been an inspiration of the followers of Christ. They hear the admonition of

Christ: "Go, and do thou likewise." In His Beatitudes they find the promise of Christ: "Blessed are the merciful, for they

shall obtain mercy." It is significant that the Synod's first institution of charity, founded by Rev. E. L. Nollau, of St. Louis,



Evangelical Emmaus Home for Feeble-minded and Epileptics
St. Charles, Missouri

Mo., was called the "Good Samaritan Hospital."

Healed the Sick

In the early fifties of the past century many immigrants came to this country, and among them many young men who sought to establish a home in this promised land. When some of them were overtaken by sickness, they were in a predicament. The boarding house did not offer and could not offer the necessary nursing and medical care. Rev. E. L. Nollau took them in and provided sick rooms for them in a small rented home and put them under medical care and proper nursing. This was in 1856. Benevolent members of his Church interested and aided him to build a hospital. During the Civil War the government rented it for its sick and wounded soldiers. Later this hospital was changed to an Old Folks' Home and is now called the "Good Samaritan Home for the Aged."

The next hospital established was the Deaconess Home and Hospital at St. Louis, Mo., in 1889. This Deaconess Hospital stresses the education and training of deaconesses and is at the present time the only Evangelical hospital operating fully as a deaconess institution. Over 60 deaconesses engaged in the hospital work, while others have gone into Home and Foreign Missions as well as other types of institutional parish work.

The next hospitals to be organized were the Evangelical Deaconess Hospital at Evansville, Indiana, founded in 1892; at

Lincoln, Ill., in 1899; and at Faribault, Minn., in 1908. 1910 sees the Evangelical Hospitals of Chicago and Milwaukee appear, succeeded in 1913 by Marshalltown, Iowa, and Detroit, Mich., in 1914. The last in the list of Evangelical hospitals is at Cleveland, founded in 1919.

A glimpse of the size of these hospitals

can be gained by their property values. We herewith give a list of these respective values: Detroit, Mich., \$900,000; St. Louis, Mo., \$890,789; Chicago, Ill., \$768,888; Cleveland, Ohio, \$500,000; Milwaukee, Wis., \$421,197; Evansville, Ind., \$401,769; Marshalltown, Iowa, \$300,000; Faribault, Minn., \$225,000; Lincoln, Ill., \$150,000; total amount, \$4,557,525. The total indebtedness is \$1,403,035; net value, \$3,154,490. These hospitals have in the last year received in donations \$19,790.61. These enabled the hospitals to reduce debts and render free or partly free service. All of their profits go the same way.

Orphan Homes

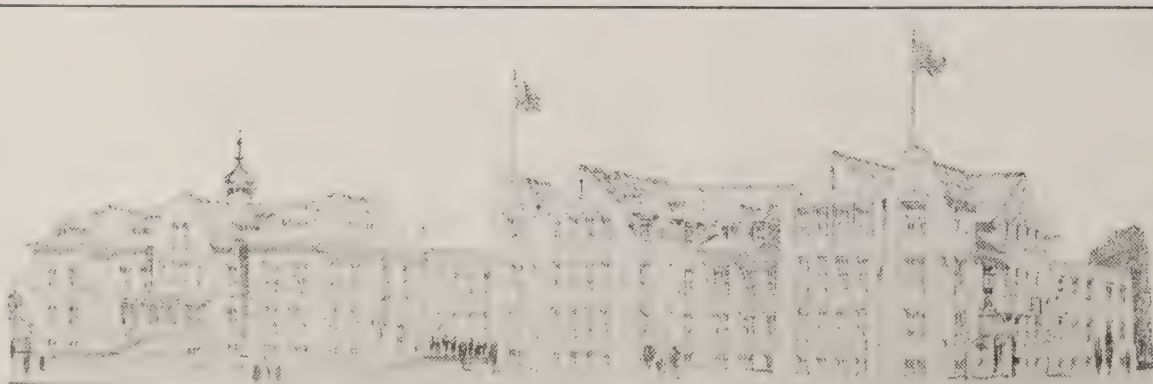
"Who receiveth one of them receiveth Me."

The oldest orphans' home of the Evangelical Synod was founded in 1858 by Rev. E. L. Nollau in St. Louis, Mo., during an epidemic of the cholera. It now has a beautiful home near St. Louis. In 1865 Rev. Mr. Hartmann, of St. Paul's Church, in Chicago, Ill., opened an orphanage to provide a home for the many orphans in consequence of the Civil War. It is called the Uhlich Home, since Mr. Uhlich sponsored this Children's Home in a magnificent way. Bensenville, Ill., Detroit, Mich., and Hoylton, Ill., followed



Deaconess Hospital, Evansville, Indiana

in 1894. All of these orphanages have beautiful buildings, good care, public and religious training and education. Some fine men and women have come forth from these homes. They are indeed charitable institutions supported by the good benevolent people. They provide a home for about 500 children.



Orphans'
and
Old
Folks'
Home,
Detroit,
Michigan



Deaconess Home and Hospital, St. Louis, Missouri

The Homes for Aged

These offer a fine promise for the old and feeble who need a quiet Christian home. The Good Samaritan Home for the Aged in St. Louis, formerly the Good Samaritan Hospital in St. Louis, has a fine fireproof building providing kind care for about 90 inmates. Forks, Buffalo, N. Y., is probably the first institution for the aged in the Evangelical Church. It was founded in the year 1876. Its property value is \$65,000. About 45 old people find a pleasant home within the safe walls of its spacious building. San Antonio Home for the Aged was opened 1908 by the Texas District of the Evangelical Synod and is mainly supported by the Churches of this District. It provides a haven of rest for about 25 old men and women. Bensenville, Ill., founded 1894, and Detroit, Mich., 1894, have a Home for the aged in connection with their orphanage. The St. Paul Home in Chicago furnishes a magnificent home for its inmates. It is under the supervision of Rev. Rudolph John, a former pastor of St. Paul's Church in Chicago. St. Paul's Home in St. Paul, Minn., was started in an interesting way

by a widow offering her own house in 1924 for the care of the aged in her old age. It takes care of about 40 inmates and is under the kind care of Mrs. Seng. The Churches of St. Paul and Minneapolis and Churches of the Minnesota District of the Evangelical Synod support it with enthusiasm. Belleville, Ill., Home was opened in 1926 by the grand donation of a well-to-do lady. A deaconess is superintending and takes care of about 20 inmates. Dorseyville, Pa., 1929, and San Rafael, California, 1933, are the youngest of these benevolent institutions.

The Emmaus Home for Epileptics and Feeble-minded

"Ye do it unto Me."

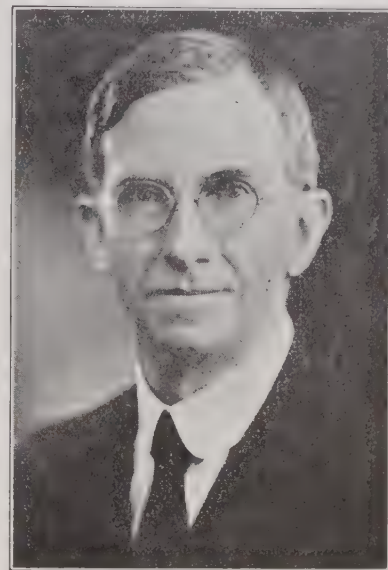
The Emmaus Homes harbor about 225 of the most unfortunate, who used to be thrown in the most God-forsaken poor houses or into the hospitals for the mentally insane. Some of these unfortunates came from homes where because of their condition they were kept imprisoned and largely left to themselves. Now they enjoy the most friendly bodily and spiritual care. A visitor can not help but notice

how the afflicted little children become attached to their nurses, and they to them.

In connection with the Emmaus Homes a "Mothers' Home" has also been established for unfortunate mothers who have lost their mind and can not be kept at home in many cases, but can find a welcome refuge here.

The Emmaus Homes at St. Charles, Mo., and Marthasville, Md., have properties worth \$150,000 and respectively \$280,000, and receive donations from the whole Synod. These institutions are well worth visiting. It is good for the soul to see these unfortunates and to know about the loving care they receive.

The Caroline Mission of St. Louis, Mo., is also a charitable institution supported by the Federation of Evangelical Churches of St. Louis. The field in which this mission labors is in a poverty-stricken part of the city. All sorts of religious and social work is carried on. A Church has been organized as a community center.



REV. DR. HENRY J. CHRISTMAN
President General Synod of the
Reformed Church in the U.S.

"Twice Forty"

(Address delivered at Phoebe Home Anniversary, Allentown, Pa., June 14, by the President of Eastern Synod.
DR. PAUL REID PONTIUS)

We are met here because of the invitation of one of the institutions of our Church. Our Synod has been cognizant of the problems of old age. The members of our congregations have not shut their eyes to the facts of life. They have acted. They have erected these commodious buildings as an expression of their Christian love. They have not been as lazy and as indifferent as was the Arkansas farmer whose roof was in need of repair. When asked why he did not fix it, he replied that when the weather was good he did not need to patch it, and when the weather was bad he couldn't. When the weather was good, these buildings were erected so that when the weather of Twice Forty would come there would be shelter.

There are three crucial times of weakness in the life of the individual. They are the times of infancy, sickness or accident, and old age. The Christian Church has been aware of these and has acted.

In pre-Christian days the Roman mother deserted her child with a clear conscience and could still remain among the upper four hundred of the Empire. Unwanted babies were dropped at the Lactarian column to be seized by unscrupulous folk for base and immoral purposes. Christian people like Clement of Alexandria protested,

saying, "To expose a child is to kill him. Man is more cruel to his offspring than are animals." Because of such neglect the Christian Church stepped to the front and built the first orphans' homes.

In olden time people who had become weak through sickness or accident were left to suffer and die. The Christian Church changed this. The first hospitals were built by the Church. Church members today as in the time of the American frontier feel a deep sense of responsibility toward those who are victims of sickness or accident. Lodges have sprung up giving sick benefits. The commercial world has started insurance companies. And we have hospitals run by the State.

But perhaps the most frequent fear which looms largest in the thought of all people is the fear of old age,—the fear of Twice Forty. Edwin Bok suggested in his book "Twice Thirty" that by the time one is sixty years of age enough should be laid aside so that one could live on Easy Street when the mists of old age begin to descend. But few people have been so fortunate as was Mr. Bok amid the greed of a capitalistic society. Professor Walter B. Pitkin of the Columbia University School of Journalism wrote a book two years ago which he named "Life Begins at Forty,"—

a rather encouraging title for people living in a machine-age, encouraging for those who are not idiots, imbeciles or morons who, he claims, are the fools who die young, although not all people who die young are fools. But in spite of such books of encouragement, the fear of old age is still with us and has been for hundreds of years.

Religion has been cognizant to it. When one turns to the Bible one finds that there was a reverence for old age and that such reverence was commanded. The Levitical Code (Leviticus 19:32) said, "Thou shalt rise up before the hoary head and honor the face of old men." In those days the aged were taken care of by the children. To have a large number of children gave security against old age. They were as arrows in the hand of a mighty man. Happy was the man who had his quiver full of them (Psalm 127.) Even today in some places parents think of their many children as security for old age.

But today people marry much later in life and limit their families. This ancient security is no longer as dependable as it once was.

Others try to lay aside funds upon which they can depend when the shadows begin to fall. But from bitter experience,

many have learned that this method does not banish the fear of old age. There are too many crooked bankers and professional investors.

Our President has been thinking of taxing every citizen 2c per day, not only to free the Government from the domination of bankers but also to banish the fear of old age. Our Government is our safest monetary security. Such a procedure seems wise to many when they think of Twice Forty. When one thinks of the Government, however, he naturally thinks of his own commonwealth. We are living in an industrial age, and Pennsylvania is the second industrial state of the nation. One hesitates to put a whole-hearted confidence in our Pennsylvania politicians. There are now twenty-eight states in the Union which have old-age pension laws. Our state has but an old age assistance law which depends on the liquor-store profits for revenue; but bootlegging still continues. And the liquor-store profits are small. Our State would take care of the old through the degradation brought on by liquor. Our State feels that the end justifies the means. It has been said that the herd is constitutionally stupid. In the scale of stupidity it is not difficult to register the Pennsylvania politician.

But in spite of such stupidity there seems to be a trend in our nation which points to a keener sense of responsibility by the State in banishing the fears which go with the thought of Twice Forty. And there seems to be in this connection a strong desire for a more even distribution of wealth rather than a continuation of the laissez-faire attitude which permits colossal wealth and then expects colossal wealth to be colossally generous. Such an expectation is not always fulfilled, especially by those sons of rich people who, as Dr. Charles Reynolds Brown says, have as

their main goal in life riding bobtailed horses and saying pretty things to the girls.

President Nicholas Murray Butler in his recent Commencement address at Columbia University regrets this trend and points to the fact that prior to the Depression there was given to institutions of public service by wealthy individuals about two billion dollars annually. But Dr. Butler seems to be unmindful of the fact that such sums may not honestly have been secured, that in the amassing of such fortunes which make possible such munificent gifts the common people have suffered, that the system of society which permits such a thing has made widows and aged folk penniless, and that many benevolent financial monarchs have been like Messrs. Nobel and Zarahoff, — the one amassing his millions on such a war-provoking thing as gunpowder and then offering peace-prizes by the last will and testament, and the other amassing his millions by being an international munition racketeer who, since he is now breeding orchids at Twice Forty, plans to do with his English pounds something similar to that which Mr. Nobel did.

However, with the improvement of the health of the people, with a more even distribution of wealth, with later marriages and fewer children, and with the rise in general intelligence through education, the problem of old age is being tackled from a saner, more democratic and a more lasting point of view.

It seems to me that the Church must favor this. But in advocating it, the Church finds herself in a somewhat difficult position. She favors a more just social order. But at the same time she faces the situations of Twice Forty as they now are and must secure funds from benevolently-minded people so that present cases

can be taken care of until through social and governmental action the problem can be more truly and more permanently solved. Just as the Church led the way in the erection of orphans' homes and hospitals, so she must lead the way by erecting homes for the aged where the days of Twice Forty can be made more happy. And for such assistance she must depend on the hardened saints in her midst; for there are such people as hardened saints just as truly as there are hardened criminals,—people who through their growth in Christian ideals of neighborliness and love have become hardened in character to the fact that Christians are their brother's brother.

This calls for Christian generosity and courage, the courage of the pioneer, the path-breaker and the path-finder. I like to think of such an endeavor in the light of the glacier-story which Sir James M. Barrie told in his essay on "Courage" delivered before the students of St. Andrew's. Some young mountain-climbers were crossing the Alps when one of their number fell and was lost in the depths of a glacier. The surviving ones of the party began to calculate the direction and drift of the glacier. They figured out its movement, the time and place when years hence the body of their comrade would be returned. On the day thus calculated, the survivors, now Twice Forty, met at a particular spot. There as they had prophesied years before, appeared their comrade, his body as young and beautiful as it was when they had last seen him.

So into the encircling and protecting care of the Church fall those who are aged to be her guests, to be nourished in body and soul, until through time their souls, young, beautiful and serene at Twice Forty, are given back to the Everlasting Arms of our Heavenly Father.

NEWS IN BRIEF

"FATHER OF ALL, FROM LAND AND SEA"

(Memory Hymn for July)

Father of all, from land and sea
The nations sing, "Thine, Lord, are we,
Countless in number, but in Thee
May we be one."

O Son of God, whose love so free
For men did make Thee Man to be,
United to our God in Thee,
May we be one.

O Spirit blest, who like a dove,
Descended gently from above,
Calm all our strife, give faith and love;
O make us all one!

Thou, Lord, didst once for all atone;
Thee may both Jew and Gentile own
Of their two walls the Corner-stone,
Making them one.

Join high and low, join young and old,
In love that never waxes cold;
Under one Shepherd, in one fold,
Make us all one.

Christopher Wordsworth, 1871

Arthur Sullivan, 1874

GENERAL SYNOD

Dinner and supper will be served on Tuesday, June 26, in Eighth Reformed Church, Cleveland, O.; on Wednesday, June 27, in Zion Evangelical, at reasonable prices. Delegates and friends will thus find their meals conveniently near. The two General Synods meet in these Churches.

Attention! The 45th Annual Pen-Mar Reformed Church Reunion will be held Thursday, July 26. Don't miss it.

THE PROGRAM OF THE CLEVELAND MEETING

General Synod of the Reformed Church in the U. S.

Thursday, June 26, 10 A. M.: Religious Service. Devotions conducted by President Henry J. Christman and Dr. Paul S. Leinbach. Sermon by Prof. F. Wm. Leich, D.D.

At 10.45, Synod will be organized and business transacted as given in the Blue Book, pages 4-5.

Recess 12.30-1.45 P. M.

Adjournment, 4.30 P. M.

Joint Sessions

Thursday, 6.30 P. M.: Delegates assemble at the Pilgrim Congregational Church for the procession to the Zion Church of the Evangelical Synod.

7 P. M.: Joint Session in Zion Church, Branch Ave. and 14th St., followed by the celebration of the Holy Communion. Sermon by the Rev. Dr. Lee M. Erdman.

Friday, June 27, Zion Evangelical Church, 9.00 A. M.: Meeting of Delegates for constituting the General Synod of the Evangelical and Reformed Church. Organization of the Synod and Transaction of Business.

CHANGE OF ADDRESS

Rev. Judson C. Barrows from Manor, Pa., to 410 N. Main St., Jersey Shore, Pa.

Rev. Chas. D. Rodenberger, Jr., to 1522 Elm St., Greensburg, Pa.

Rev. Clarence E. Whetstone from 540 Columbia Ave., to 929 Delaware Ave., Palmerton, Pa.

Rev. Sterling W. Whitener from China, to Rockville, Mo.

A service of worship through music, one of the most beautiful of its kind, was held in Salem Church, Catasauqua, Pa., Rev. W. A. Kratz, pastor, Sunday evening, June 10.

WANTED—Reformed minister in eastern Penna. wishes to buy a good used sedan car. Send description and best cash price to X, "The Reformed Church Messenger", 1505 Race St., Phila.

Rev. E. Sommerlatte, President of the Board at the Home for the Aged, Upper Sandusky, O., makes a plea for an immediate contribution for this good cause. The need is urgent. Send your gifts to Troy A. Dahn, Treasurer, 216 Hathaway, Toledo, O.

Any Church or choir that has copies of the cantata, "The Good Shepherd," by Ira B. Wilson, published by Lorenz Publishing Co., of Dayton, O., for sale or rental, please get in immediate touch with Rev. Dr. John S. Hollenbach, Manchester, Md. State number of copies and specific conditions on which use of same may be obtained.



THE REV. CHARLES B.
ALSPACH, D.D.



THE REV. A. E. DAHLMAN, D.D.

These two veteran ministers of our Church passed to their heavenly reward June 15. Dr. Alspach has served in the ministry for 44 years, and has been Superintendent of the Old Folks' Home at Wyncote since his retirement from the pastorate of Mt. Hermon Church, Philadelphia. Dr. Dahlman, ordained 58 years ago, was a former President of General Synod and a member of the Commission on Union. Both have occupied many positions of trust and responsibility. A fuller account of the lives and labors of these leaders of the denomination will be given later.

Rev. Wilmer C. Mantz, pastor of Grace Church, Northampton, Pa., preached the baccalaureate sermon to the graduating class of the Northampton High School on June 10. Rev. Mr. Mantz also delivered the address at the graduating exercises of the School of Nursing of the Haff Hospital, on May 20.

In last week's "Messenger" it was incorrectly stated that Miss Carrie Kerschner will teach the course on Home Missions at the Collegeville Summer Missionary Conference. Rev. Arthur Leeming of Glenside, Philadelphia, will teach this course, assisted by Rev. J. Mori, Missionary-at-large among the Japanese on the Pacific Coast.

The Quartette of the Eden Theological Seminary will give their concert program in First Church, Greensboro, N. C., Rev. W. C. Lyerly, pastor, June 24, at 8 P. M. This will be the first direct contact the Reformed Church in North Carolina will have with the Evangelical Synod Seminary. Many of the North Carolina pastors were trained at the Central Theological

Seminary, which is in process of uniting with Eden.

At a meeting of the Men's Brotherhood of Faith Church, Pen Argyl, Pa., Rev. W. H. Brong, pastor, held June 12, it was voted unanimously to link up with the Reformed Churchmen's League and the League's Constitution was adopted. A open July 2 and continue for 3 weeks; the faculty numbers 16 of which 5 are members of the Reformed Church.

The Ordination service of Licentiates C. Harry Kehm and J. Paul Kehm took place in Zion's Church, Pottstown, Pa., Rev. Howard A. Kosman, pastor, and was in charge of the ministers of Goshenhoppen Classis, the Committee being composed of Revs. H. A. Kosman, J. Hamilton Smith, D.D., and Geo. G. Greenawald. Rev. Mr. Kosman delivered the sermon. Rev. C. Harry Kehm has been elected pastor at St. Vincent Church, Pa., and Rev. J. Paul Kehm at First-St. Stephen's, Baltimore.

The 10th annual Tri-Classical Reunion of the West Susquehanna, East Susquehanna and Wyoming Classes was held at Rolling Green Park, Selinsgrove, Pa., on June 13. Rev. Dr. Theo. F. Herman delivered the address and was assisted in the service by Revs. B. R. Heller, P. A. DeLong, Morgan A. Peters, E. G. Kline, H. G. Snyder and Herbert B. Zechman. Rev. P. A. DeLong led the choir which was composed of members from the choirs of the different congregations of the 3 Classes, with Mrs. Earl G. Kline as the organist. About 300 attended.

The program, "The Garden Guest," was presented at the Children's Day services of Trinity Church School, Manchester, Md., Rev. Dr. John S. Hollenbach, pastor, on the evening of June 3. Many fine comments were heard on this pageant. Dr. Hollenbach preached the baccalaureate sermon to the Graduating Class of the Manchester, Md., High School, on June

10, at 7.30 P. M., in the Immanuel Lutheran Church, on "Stopping Place or Starting Point."

Mr. and Mrs. M. B. Harrold, of 510 Perry Ave., Greensburg, Pa., announced on June 7 the engagement of their daughter, Althea Grace, to the Rev. Charles D. Rodenberger, formerly of Shamokin, and now pastor of the Third Church in South Greensburg. Miss Harrold is a graduate of the Indiana State Teachers' College, and Mr. Rodenberger of Franklin and Marshall College. He completed his theological course in the Lancaster Seminary last month.

Three great mass meetings have been arranged for Cleveland, Ohio, on Sunday, June 24, preceding the meeting of the General Synod, as follows: (1) Young People's Rally for Evangelical and Reformed Young People, West Side Evangelical Church. Revs. Paul M. Schroeder and J. Eugene Youngen, speakers. (2) 2.30 P. M., Mass meeting for men of both Churches at the Fourth Reformed Church, Rev. H. L. Streich and Dr. J. M. G. Darms, speakers. (3) 7.45 P. M., West Side Evangelical Church, Rally of Evangelical and Reformed people, Drs. George W. Richards and H. Richard Niebuhr, speakers.

Emanuel Church, Lansford, Pa., Rev. Paul L. Troutman, pastor, observed Children's Day in a combined service using the program prepared by the Board of Christian Education, with a few changes. The service was well attended. Rev. Malcolm E. Barr, a recent graduate of Lancaster Theological Seminary, has become a neighbor of Emanuel at least for a few months, during the illness of the minister of the Congregational Church. Rev. Mr. Troutman delivered the baccalaureate address to the 100 graduates of the Lansford High School.

Rev. Dr. and Mrs. D. B. Schneder hereby desire to give expression to their deep gratitude toward the many friends in the



MISS
RUTH
BOWERS

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Senior
Class
of
Cedar Crest
College,
Allentown

Home Church who have shown such comforting sympathy during the illness and death of their daughter Mary. The widespread appreciation of their daughter's life, and of her spirit of faith during her last illness and approaching death, has been a rare encouragement to her parents to endeavor to serve with renewed faithfulness their blessed Master and the Church that sent them to the foreign mission field.

The Martinsburg, Pa., Charge, Victor Steinberg, pastor, will celebrate its 130th anniversary June 24th with special services in the two Churches of the charge. Dr. Oswin S. Frantz of our Theological Seminary at Lancaster will be the anniversary speaker. The day's program calls for services at 9.30 and 10.30 at St. John's, Martinsburg, followed by a "Basket Luncheon Fellowship Hour" on Salem Church grounds at Beavertown, and the afternoon service in Salem at 2.30 P. M. Friends and former members of the charge are cordially invited to attend.

In answer to inquirers, the "Messenger" regrets that it could not give more detailed information with regard to the agenda of the meeting on June 27 of the General Synod of the Evangelical and Reformed Church. The Commission on Union has not seen fit to provide us with any advance information, so we could not pass it on. We have learned indirectly that Dr. Samuel McCrea Cavert, representing the Federal Council of the Churches, and a number of heads of other denominations, have been asked to bring personal greetings on this historic occasion, and we may be sure the day will be a memorable one.

"The best recommendation that I can give to the Spiritual Conference is my almost unbroken record of attendance at its meetings during my ministry. I followed it from place to place until it finally settled down permanently at Lancaster; since which time I have missed few, if any, of its annual meetings—and I usually attend from beginning to end. That is my estimate of the value of the conference to me. I cannot afford to miss it. My advice to others is: 'Come and see!'"

Rev. Charles E. Creitz, D.D.

Children's Day was observed in Zion Church, Lehighton, Pa., Rev. Paul Reid Pontius, pastor, June 10. As is the custom, the congregation and Church School assembled in the auditorium of Derr Hall. Supt. Daniel I. Farren presided. The orchestra of the Y. P.'s Dept. led in the singing. The main part of the service was a cantata entitled, "A Carnival of Flowers," rendered by a large number of children. The Committee in charge consisted of Mrs. Charles Bauchspies, Mrs. Earl Peters, Mrs. Warren Kistler, Miss Arlene Ronemus, Mr. Paul Balliet and Mr. Fred Keegan.

Ministers and their wives of the Reformed Churches (German) of Philadelphia, Pa., 18 in all, attended a banquet held June 12 at Fort Washington, Pa., in honor of Rev. M. F. Dumstrey, who attained four score years of pilgrimage. On account of his recent illness, and he was a very sick man, the celebration had to be postponed. Eighty years is a ripe age and the octogenarian is now enjoying improved health. He was the recipient of 96 congratulatory cards and telegrams, besides the token of the German ministerium. Rev. M. F. Dumstrey gave a resume of his eventful career. He enjoys the promise, "At evening time there shall be light."

On Saturday evening before Children's Day a large bouquet of roses came to the parsonage of St. Peter's Church, Zelienople, Pa., and with it the following message—from Zion Church, York, Pa., the Rev. J. Kern McKee, D.D., pastor: My dear Mrs. String: Our S. S. is preparing to give your Children's Day service, 'Joyous Living,' on Sunday. Our workers are quite enthusiastic about it. We all feel

that your beautiful spirit will be further felt far and wide through this service, by its use, as given by the children everywhere. Our workers are prompted by the use of it to send you these flowers as a token of appreciation for your great labor of love for the children. 'Jehovah bless thee, and keep thee; Jehovah make His face to shine upon thee, and be gracious unto thee.' Very sincerely yours, Harry W. Deitz, General Supt." This beautiful gift and thoughtful tribute, to one no longer able to be in her own School, was deeply appreciated in the assurance that in the service "Joyous Living" she had a part in the Children's Day service in many schools.

Bethany Church, Butler, Pa., Rev. Frank Hiaek, pastor, has introduced the "Messenger" Pay-on-Delivery Plan of circulating this paper. Children's Day was observed with a fine program and good attendance, Superintendents and teachers in charge. The pastor celebrates the 6th anniversary of his ordination and installation as pastor of Bethany on June 17. At the May meeting of Butler County

Ministerial Association he read a paper on "Ministerial and Inter-Church Courtesy." At the June meeting he was elected President of the Association for the coming year, after serving as Secretary-Treasurer in 1930-32, and Vice-President in 1933.

The Spiritual Conference of Ministers and Laymen, held each summer at Franklin and Marshall Academy, has been growing in popularity and helpfulness in recent years. This is remarkable when we think of the great number of summer schools and conferences started since the founding of this Conference at Lancaster. No doubt one of the causes of this growth is its democratic spirit. It is our Conference. Those who appear on the program are of our own number; and we are all privileged to engage in the general discussions. The program again promises to be of exceptionally high order. This, together with the opportunity for fellowship and recreation on the beloved grounds of our F. and M. Academy, will impel many to prepare to attend the Forty-fourth Annual Assembly which will be held July 30 to August

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The Vacation School of First Church, Burlington, N. C., Rev. Banks J. Peeler, pastor, was held May 28-June 8; ages taught were 4 to 14; in spite of restrictions, enrollment ran to 97; Miss Myrtle McDaniel was director, and the following assisted: Mesdame Coy Clayton, M. G. Pickett, Henry Atwater, Woodrow Heritage, Ruth Tillie; Misses Helen Whitt, Carleen Bryan, Mable Sharpe, Edna Whitt, June Carol Coble, and Mr. Jack Pickett. On June 10, during the assembly period of the Church School, a program growing out of the Vacation School work was presented in the chapel. At 11 A. M. the period was planned for worship, baptism and confirmation; 9 children baptized; 24 admitted by baptism and confirmation, reprofession and transfer. Total receptions since Jan. 1, 32; since Oct., 1932, 104.

Rev. Purd E. Deitz of Trinity Church, Philadelphia, writes in his parish monthly, "Pulpit and Pew", as follows: "Hail the coming union of the Evangelical Synod and our Reformed Church! It may not make much immediate difference in our work here in Trinity, but it is an important victory for a great ideal, and that is

always worth more than any quickly evident or tangible result can demonstrate. Even a little step towards eliminating denominational competition and waste and towards realizing the unity of the body of Christ in a true fellowship of kindred spirits is a worthy advance. Many denominations are talking unity, but we have acted, and the first and most valuable fruit is already being tasted—the joy of feeling that we are being true to the desire of our Lord 'that they may all be one.'"

Second Church, Indianapolis, Ind., Rev. Dobbs F. Ehlman, Ph.D., pastor, celebrated its 75th anniversary June 3-10. Dr. Ernest N. Evans, Executive Secretary of the Church Federation of Indianapolis and former pastor of Second Church, preached the sermon on Home Coming Sunday, June 3. On June 7, in the evening, a historical program was held when the pastor gave a short address. At the Jubilee service, June 10, Rev. George P. Kehl, the predecessor to Rev. Dr. Ehlman, preached a vital message on "Victorious Living". From 4 to 5 P. M. a reception was held for the sister Reformed Churches of the city, and was followed by a Vesper Service, when a short address was given by Rev. Mr. Kuebler, pastor of Friedens Evangelical Church, on "The Church Looking Forward." The attendance at all

services was fine, and Second Church looks forward with hope and faith to its future.

The anniversary of Memorial Church and Church School, Easton, Pa., Rev. John P. Dieffenderfer, pastor, was observed June 17. It is just 40 years ago that the First Church, of Easton, through its pastor, Dr. Henry M. Kieffer, purchased the lot for the erection of Memorial Church at the corner of 19th St. and Freemansburg Ave., and 37 years ago Rev. W. S. Hartzel was commissioned by the Sunday School Board to begin his work. The occasion also marked the 10th anniversary of the dedication of the new Bible School building. Other pastors of Memorial have been Revs. Jno. W. Gilds and Oswin S. Frantz, D.D. The members of the Church School marched in a processional into the joint service, headed by those who were charter members. There are 781 now enrolled in this flourishing School, and the congregation is moving forward under the leadership of its devoted pastor. Special music was rendered at the largely attended service by a string quartette from the First Church of Easton and the S. S. orchestra of Memorial Church. Mr. Eugene Blose, Supt., presided, and the pastor conducted the devotions. The address of the day was made by Dr. Paul S. Leinbach, Editor of the "Messenger".

HOME AND YOUNG FOLKS

FIGURINES AT HOOD

By Marion Butler

Sixty of history's famous beauties have turned mannequins in a Hood College classroom at Frederick, Md., and are revealing to modern women the sartorial secrets of their charm.

Cleopatra stands in form-fitting royal robes beside demure Anne Boleyn and the vivacious Mme. de Pompadour. Britain's Amazon queen, Boadicea, tosses a bear-skin cloak from her shoulder, while nearby, Marie Antoinette flirts behind an ostrich fan.

The array of 18-inch figures in their elaborate costumes represents months of research on the part of Hood College students in a class in historic costume design taught by Miss Lilah R. Gaut, assistant professor of fine arts.

Feminine dress is a reflection of the life of the times and combination of old and new, Miss Gaut points out. The figurines reveal how fashion often skips back centuries for inspiration.

For example, the fur cloak of the fighting British Queen, Boadicea, who led an army against the Romans in the first century, found favor last winter in a shorter version in expensive coats. It was the flaming red hair of Boadicea that led to the first widespread vogue of hair-dyeing among women. Natural brown and black locks were scorned for decades as a result of her influence.

Versions of Cleopatra's favorite robe—a short Egyptian tunic that modeled the figure closely—have appeared repeatedly in recent-day fashions. This robe was hand-painted with a vulture motif, the vulture being the favorite bird of the Egyptians.

Research of the Hood College students shows that the short, tight curls at the back of the head that are storming modern beauty salons were introduced by Anne of Austria, wife of Louis XIII, and were called "garcettes." This comfortable style replaced padded wigs.

June brides may thank Anne of Brittany for their privilege of wearing white satin wedding gowns, the class in costume design has discovered. Anne set the style back in the Dark Ages. Previously, white gowns had been the morning garb of the queens of France and scarlet had been the approved color for bridal ceremonies. Anne decreed white for the bride and black for the widow and her fashion decree still holds.

The figurines of Queen Elizabeth and her ill-fated and beautiful cousin, Mary

of Scotland, represent some of the most beautiful and artistic work of the Hood College students. Elizabeth, despite her flaming locks, is robed in the scarlet velvet that she affected, with the curious farthingdale and unwieldy false sleeves of the age. Reproduced from a famous painting, she wears her hair piled high on her head to escape crushing her famous cart-wheel fan, and heart-shaped ruffs of stiffened cambric.

Mary of Scots is lovely in the black velvet and rosary that she wore when she



Left to right: Anne Boleyn, Queen Elizabeth and Mary, Queen of Scotland



Hood College girls at work on figurines. Left to right: Ann Kent, Gettysburg, Pa.; Barbara Hoffman, Washington, and Rose Feiser, St. Mary's County, Md.

knelt at the block. She wears a heart-shaped cap, known as the Mary Stuart hood, which has endured in fashion interpretations for four centuries.

Marie Antoinette wears a version of the famous 3-foot coiffures which were arranged by men hair dressers on stepladders once a month, and often decorated with real fruits, birds, and even live animals.

The course in figurines, the only one of its kind in the East, is a test of the dressmaking ingenuity of college girls, according to Miss Gaut.

This is the fifth year in which a Hood College class has been costuming figurines under Miss Gaut's instruction. A 1935 display is planned to depict the sport costumes of women throughout the ages, and a complete costume series for men.

Half a dozen figurines depicting famous men of history have already been completed. "But even these few," smiled Miss Gaut, "indicate that the vanity of men in the history of fashion has equaled that of women."

The big-game hunter was spinning yarns.

"And as I was walking through the jungle," he went on, "I tripped over a root and let my rifle fall. Before I had time to pick it up two lions approached. Without hesitation I grabbed each of them by the throat and—"

"Wait a bit," interrupted a listener, "how did you manage to catch hold of both of them? You've only one arm."

"Yes, I have only one arm," he said, "but in the excitement of the moment I forgot about this!"—*Tit-Bits*.

Junior Sermon.

By the Rev. Thomas Wilson Dickert, D.D.

SPURGEON AS A PREACHER

Text, I Corinthians 9:16, "Woe is unto me, if I preach not the gospel."

Like his great predecessor, St. Paul, Charles Haddon Spurgeon felt constrained to preach the gospel of Jesus Christ. He was so eager to enter upon his work that he gave up his prospects of a college training and special theological preparation, and went to work at once.

After his conversion he engaged in

Christian work, and preached his first sermon when he was only sixteen years old. He felt that he must devote his life in the service of Christ whom he loved so much. Like St. Paul he could say, "Necessity is laid upon me; for woe is unto me if I preach not the gospel."

Last Tuesday it was exactly one hundred years that Spurgeon was born. The whole Christian world is interested in this hundredth anniversary of the birth of the prince among preachers in the nineteenth century. Beginning to preach in the middle of the century, his efficiency and influence grew with the years. For more than forty years he worked incessantly and left behind a monument in the books which he wrote and published in which are enshrined his best thoughts and sermons.

In the first year of his preaching experience he was invited to deliver an address in the Church at Waterbeach, not far from Cambridge. There were less than a dozen persons present at his first service. The Church was small, with rude benches and a very high pulpit. The old ladies who heard him preach his first sermon regarded him as "a dear good boy," but would not have dreamed of accepting him as their pastor until he began to make his influence felt in their homes and among their children.

When he was about eighteen years old the Church at Waterbeach unanimously called him to be their pastor, and when he accepted the call, after much hesitation and many hours spent in prayer, he was probably the youngest ordained preacher of any denomination in England.

He was very successful in this first pastorate. Unstinted praise was heard on every side, and many persons came to hear him preach. He afterward wrote about his first pastorate as follows: "Well I remember beginning to preach in a little thatched chapel, and my first concern was, would God save any souls through me?"

"I preached and I was troubled in my heart because I thought, 'This gospel has saved me, but then somebody else preached it; will it save anybody if I preach it?' Some Sundays went over, and I used to say to one of the deacons, 'Have you heard of anybody finding the Lord?' My good old friend said, 'I am sure there has been, I am quite sure about it.' 'Oh!' I said, 'I want to know it, I want to see it.' And one Sunday afternoon he said, 'There is a woman who lives over at so-and-so who found the Lord three or four Sundays ago through your preaching.' I

said, 'Drive me over there, I must go directly,' and the first thing on Monday morning I was driving down to see my first convert. . . . I have had a great many spiritual children born of the preaching of the word, but I do think that woman was the best of the lot."

The popularity of Spurgeon soon began to extend beyond these Cambridge villages; and the first step to his wider sphere of work was taken when he delivered an address at a meeting of the Cambridge Union of Sunday Schools. Amongst his hearers was a visitor from London, who, much struck with the force and originality of the youthful minister, spoke of it to one of the deacons of New Park Street Chapel, then without a pastor. He soon received an invitation to preach which he accepted with some hesitation.

In his reply he proposed that he would come for three months, and if the congregation were satisfied he would keep on, and if not, he would withdraw. At the end of three months he had made himself master of the position, and the congregation gave him an unanimous call. He felt it a high honor to become the pastor of a congregation which had been served by a number of illustrious ministers, and asked the congregation that they remember his youth and inexperience and pray for him that he might fulfill the duties of his responsible position. He had the confidence to feel that the Master who had called him to this office would support him in it. He wrote, "The gospel, I believe, enables me to venture great things, and by faith I venture this."

The powers of Spurgeon as a boy preacher became widely known, and in a few months the New Park Street Chapel was filled to overflowing. It was decided to enlarge the chapel, and during its erection Exeter Hall was used as a place of worship. But even this large building could not contain Spurgeon's hearers. When the chapel was again occupied it at once proved too small for the crowds.

It was during this period, when he was in his twenty-second year, that he married Susannah Thompson, who was a true helpmeet to him in the arduous duties of the next thirty-six years of his ministry. At this time he was the most popular preacher of his day. In 1857 he preached at the Crystal Palace to 24,000 people.

Because of the inadequate capacity of the New Park Street Chapel, he preached in the Surrey Gardens music hall, where his congregation numbered from seven to ten thousand. The congregation decided to build the Metropolitan Tabernacle, with a platform for the preacher and accommodation for six thousand worshippers. It was opened for services on the 25th of March, 1861. The cost was \$150,000, and the debt was entirely paid off at the close of the opening services, which lasted over a month. Here he rose to great distinction and continued his ministry for thirty-one years. He passed away January 31, 1892, leaving behind his widow and twin sons. One of them, the Rev. Thomas Spurgeon, after some years of pastorate in New Zealand, succeeded his father as minister of the Tabernacle until 1908, when he became president of Pastors' College.

Mr. Spurgeon was a true Christian orator. Dr. Conwell says, "Judging by the results, he was one of the greatest orators that ever lived, not exceeded by Luther, Wesley, or Webster." He was endowed with a voice which was practically perfect. The attractiveness of his sermons is found very largely in the fact that his illustrations and subjects were intimately connected with every-day events, and were well known in the experiences of his hearers. In this respect he was an imitator of the Master preacher, Jesus himself. He was a great reader. He read sermons, lectures, and books by the hundred, and thus secured the best ideas of his time on theological matters. He found books in running brooks, sermons in stones, and good in everything.

Home Education

"The Child's First School is the Family"
—Froebel

SCHOOL PROGRESS

Dorothea Webster

Parents are very likely to be proud when their children make brilliant records in school. It is natural. However, great care should be taken that children are not pushed forward faster than they should go, taking all things into consideration.

In some cases, bright pupils are encouraged to skip a grade. With certain exceptions this practice is unwise. If the work of a certain grade needs to be done in order to lay the proper foundations, as a rule it should be done by all, that this foundation work may be complete and entire.

Nevertheless, it must be said that if a child's native ability carries him far in advance of his class, without special effort on his part, he will prove the exception to the above rule; he should not be held back. In many cities there are now special classes for "gifted" children, as it has been found that it is usually much better for them to study with others of equal mental ability. When such schools are not within reach, teachers will generally supply extra, interesting activities for unusually bright children. Boredom is harmful.

But let us consider parents who are vain enough and selfish enough to want to gain distinction in the community for themselves and their families through the rapid promotion of their children in school. When this puts the boy or girl under a strain, it is from every viewpoint a great disadvantage to the child. It is likely to give him a false estimate of his ability and perhaps to overtax him nervously or mentally. Some children are so constituted that they can advance with a marked degree of readiness up to a certain point, but then if urged forward, they suddenly find themselves in beyond their depth. After that, school is apt to become irksome and the former "star" pupil may prove to be a good deal of a failure from that point on.

Then, again, comparisons with regard to school progress, in general conversation, if not "odious" are at least unwise. Pupils who seem to have relatively limited ability for general school work, may have great ability in some particular line—mechanical, social, artistic or inventive.

It is generally more desirable for a child in school to progress steadily from year to year, doing good work as he goes along, than to attempt to finish a certain grade or graduate at a much earlier-than-usual age. Normal growth both physical and mental, is preferable to unbalanced and abnormal development of any kind. The average child who is well taught by understanding teachers and properly handled by intelligent parents, does not need to be urged and driven forward. Patience is a great asset, and when patience is coupled with constructive persistence the outlook is most encouraging.

The story is told that a brilliant student once went to work in the Edison laboratory. A little more than a year passed. Then he decided to leave, saying, "We're not getting anywhere. We've experimented and haven't invented anything. I can't afford to waste any more time."

Edison is reputed to have said in substance, "You are wrong, my boy. We have made more than a thousand experiments and all have failed. That in itself is a lot to have accomplished, for we have learned of one thousand kinds and groups of materials which we may eliminate because they will not serve our purpose. We are getting ahead finely, and sooner or later I expect we shall find what we are after."

He did, and the electric light was the result.

Now-a-days students young and old are encouraged to think for themselves, to co-operate with each other and to assist each other. Often, among children of equal intelligence, one will understand easily when another will have difficulty, and the spirit of service is put to work and developed when a child is allowed to take advantage of this opportunity to help.

The prospects for future happiness and usefulness are not necessarily gauged by early precociousness. Normal progress, a well-rounded program of living, and good health form the most satisfactory basis for future achievement and success.

"I hope to see the time when the kindergarten will be universal, and considered of the same basic importance, from the standpoint of character development, that the first grade is now considered, from the standpoint of basic skills in such subjects as reading." — G. W. Diemer, President, Teachers College of Kansas City, Missouri.

Are the little boys and girls of your community getting this help? If not, the National Kindergarten Association, 8 West Fortieth Street, New York City, will be glad to assist you to get a kindergarten opened in the public school.

Assistant, Mrs. Emmitt Shulenberger, have to say. And let my 426 East Goepp Street, Bethlehem, Pa., postman bring me news of your department, so that your "wide-awakeness-for-others" may be shared with all who read our Corner. And who knows? Perhaps sleepy folks, then, will open wide their eyes, and begin to do things for others, and thus become much happier Christians! "The group pictured is a portion of the Beginners' department of Grace Church, Shippensburg, Pa. Under the direction of the two superintendents, they presented the pageant, 'The Brightest Day of All the Year,' on Easter morning as part of the Church School program. The pageant portrayed the angel visitant to the guarded tomb, the guards being stricken, the rolling away of the stone, and finally the joyous discovery of the Saviour's resurrection by the three women and the disciples. 'He is not here, for He is risen, as He said,' they were informed by the tiny angel. Other fine presentations by this active department include the portrayal of the Nativity Story with angels, Wise Men and Shepherds, during the Christmas season, and the dramatization of 'The Angelus' as part of a Thanksgiving program. At this time they also gathered fruits and vegetables which were then given in baskets to needy families."



Cast of the Easter Pageant, "The Brightest Day of All the Year," by the Beginner's Department of Grace Church, Shippensburg, Pa.

Left to right: Nancy Russel, as Mary Magdalene; Beth Kitzmiller, as Mary; Phyllis Hippenstiel, as Salome; Junior Shulenberger, as First Guard; Junior Kitzmiller, Second Guard; Janet Book, the Angel; Richard Bowers, as Peter; Donald Shoap, as John; Mrs. H. Dewey Heberlig, Supt.; Mrs. Emmitt Shulenberger, Asst. Supt.

THE PASTOR SAYS:

We need not fear for lack of patriotism so long as we have Senatorial candidates who are willing to spend great sums of money because of their "love of country." No offense will be taken if cynics "laugh up their sleeve" at this statement. —Now and Then

Children's Corner

By Alliene De Chant Seltzer

Do you like sleepy, tired folks? Neither do I! Sleepy Beginners' departments in our Church Schools, and tired superintendents? Neither do I! And so I can scarcely wait to tell you about a Beginners' department that is so wide-awake that it presents not only pageants and dramatizations, but gathers fruits and vegetables and fills baskets for hungry boys and girls. So, as you look Oh! so carefully at this picture of the cast of the Easter pageant given by the Beginners' department of Grace Church, Shippensburg, the Rev. Clair Eugene Blum, pastor, peep over my shoulder and read what the superintendent, Mrs. H. Dewey Heberlig and her as-

The Family Altar

By the Rev. Roland L. Rupp

HELP FOR THE WEEK JUNE 25-JULY 1

Memory Text: Pride goeth before destruction, and a haughty spirit before a fall.

Memory Hymn: "Shepherd of Tender Youth" (628).

Theme: Prophets, Kings and God.

Monday: Ahijah's Prophecy

I Kings 11:29-39

For the next three months most of our lessons will be taken from the Old Testament. After having explored the New Testament for many weeks, having found there straight, open highways, clear vistas, and horizons in dim distances, and having stood on peaks towering in still sublimity, the winding roads and wooded hills and deep valleys of the Old Testament will seem strange to us for a while. But amid these scenes God has also dwelled—and does even now—and brooded over history and men until His prophets set out again and again to rebuke kings, confound the mighty, convict high priests, speak doom upon nations and call new civilizations into being. Here we shall soon be at home again, for here God is seeking us also.

Prayer: God of the ages, Lord of the universe, we thank Thee for the infinite areas in which we may come face to face with Thee. Make our faith as deep as Thy universe is wide. **Amen.**

Tuesday: Rehoboam's Folly
I Kings 12:1-15

Those were decisive days when Ahijah predicted the division of the kingdom of Solomon and offered the greater portion of it to Jeroboam, when Rehoboam consulted the venerable advisers of his father but followed instead the hot and blustering counsel of the youngsters of his own court. They are fateful days when a king enters upon a policy of ruthlessness. They are fateful days when a king comes to the conclusion that his subjects are chattel and slaves, things to be exploited, living beings to be oppressed. Such a king lacks kingly insight. He is a pauper in the very qualities of devotion and character which alone can make his reign successful. To use the lash and the heel when wounds should be healed, burdens lifted, and new highways constructed for the forward march toward destiny—that is royal folly indeed!

Prayer: Thou Ruler of the nations, speak Thy wisdom to kings, premiers and presidents that they may have the insight and sagacity to rule as Thou rulest—with sympathy, insight and love. **Amen.**

Wednesday: Israel's Revolt
I Kings 12:16-24

No wonder Israel revolted at the policy of Rehoboam. Both freedom and self-respect dictated that revolt. Peoples show a most discouraging intelligence when they, in servile spirit, submit to oppression for decade upon decade. Jefferson was correct when he said that a first class revolution is needed again and again if people are to remain free and prosperous. Solomon, a wise king, nevertheless blundered constantly. Pomp and pageantry, extravagance and indulgence, comfort and privilege—these, ruling at the expense of a nation of workers, breed inevitable civil war. When Rehoboam came to the throne the seed of the father came to harvest in the stupid policies of the son. Civil war, a divided nation, bitter minds—these are the harvest of exploitation and ruthless reaction.

Prayer: Eternal God, teach Thy children the wisdom of freedom in a world of love and brotherhood. Give to us the insight that the revolution of violence must yield to the revolutions of the Spirit. **Amen.**

Thursday: Jeroboam's Idolatry
I Kings 12:25-33

God is the ultimate ruler of nations. He is the sovereign of the universe. Nations and civilizations, rulers and ruled, are all subjects of the divine sovereignty. That divine sovereignty may be flouted for a time. The divine will and wisdom may be violated for a season. But each act of violation opens a dozen doors to rushing forces of destruction. A wise ruler will look to God for counsel, authority, inspiration. He will, in wisdom and character, seek to rule after the fashion of the Supreme Ruler. He will lead his people personally, on many occasions, to the very foot of the throne of the Supreme Ruler and bid them there bow in the presence of the ineffable Sovereignty. He will be the leader of his people in worship and

FOOD FACTS

Did You Know That:

A hen requires half a pound of food to produce one egg.

From Federal surplus products, New Jersey distributed nearly one and a half million pounds of butter to relief families.

Milk casein is used to make cosmetics, coated paper and even synthetic plastics used in decoration.

Over a million pounds of fresh fruits and vegetables are frozen annually by the frozen pack industry.

These "food facts" are compiled by the Division of Consumer Information New Jersey State Department of Agriculture.

in obedience. To him, to set up false gods is unthinkable.

Prayer: Universal Father, King of kings, we are all convicted by the sins of our nation and civilization. We have set up tin gods, stone gods, gods of gold, gods of power. Forgive us for so great a sin and save us from such worship. **Amen.**

Friday: Jeroboam's Deceit
I Kings 14:1-6

A ruler, like a teacher or minister or priest, must keep his heart pure, knowing that as he does this God will dwell within him and direct him. Deceit, hypocrisy, love of ease, worship of gods of tin or gold, lead one into a world of delusion where disillusionment or destruction are inescapable. God is never deceived. A whole people seldom are. All this Ahijah saw clearly, as from a mountain peak after a newly fallen snow. He was not deceived by the mocking pretenses of Jeroboam. He sought to see affairs through the eye of God. He was ever alert for the will of God, and for frustration of that will. All the prophets always are. For this reason their vision and judgment are superior to ours. A few prophets, of imposing stature, in every country would serve magnificently in defining modern issues and eliminating the precursors of social convulsion.

Prayer: Give us national righteousness, O God, rulers who know Thee, ministers who are prophets, and worshipers who are unbreakably wedded to Thy truth. **Amen.**

Saturday: Rehoboam's Reign
I Kings 14:21-31

Mediocrity, puerility of character, lack of wisdom—marked the reign of Rehoboam. He who had inherited the throne of David and Solomon, he who ruled from Jerusalem, had little of the insight of his immediate predecessors. The greatness of Jerusalem cast no inspiration into his soul. That which he needed to make him a king in fact—faith in God and love for his people—he lacked completely. What a sublime opportunity had faced him when he ascended the throne! He might have corrected the evils in the policies and character of Solomon, profited by the mistakes of David, and led his nation to glorious renown. But such greatness was not in his soul. Rulers, like ourselves, are seldom great enough to face decisions with superb intelligence and courage.

Prayer: From the mediocrity which blights, the prejudice which infects, and the evil which destroys, deliver our nation and government, O God. Make our rulers wise, brave and devoted. **Amen.**

Sunday: Wisdom's Warning
Proverbs 1:20-26

Never was it more true than now, that: "Wisdom crieth aloud in the street; she uttereth her voice in the broad places; she crieth in the chief place of concourse". Wisdom is crying unto us, unto our nation, unto our day and civilization that we take heed, that we listen to her admonition, that we take warning of the needs and signs of our time. Wisdom is crying out for a new day, for a new day for all mankind, for a new day for religion, for education, for government, for business and labor and agriculture, for international and racial relationships. Wisdom cries out that this new day may be achieved, if we are willing to substitute brotherhood for profits, reason for force, love for hatred and violence. And wisdom is also crying out, with terrible vehemence, that unspeakable disaster will overwhelm us, and that possibly quite soon, unless we lay the foundations for a Christlike civilization.

Prayer: Help us, Heavenly Father, to reject this pagan or semi-pagan order and in its place build a Christlike order. With the courage and guidance of Thy Spirit we shall be able. **Amen.**

KINDLY DISPOSED

A farmer was trying to fill out a claim sheet for damages inflicted by the railway. His cow had been killed, and he so entered it upon the blank. All went well until he came to the question: Disposition of the carcass? He puzzled for a time, then filled in: "Kind and gentle."

Santa Fe Magazine.

Puzzle Box

ANSWERS TO MISSING WORD SENTENCES, No. 34

1. Brides—rides—ides
2. Entwine—twine—wine
3. Yearn—earn
4. Vacant—cant—ant
5. Appear—pear—ear

A. M. S.

WORD SANDWICHES, No. 19
(Insert Words of 3 Letters)

1. W—S; Insert a small insect and get desires.
2. B—D; Insert an instrument used in rowing and get a prepared piece of wood.
3. S—T; Insert a sticky fluid and get to begin.
4. N—H; Insert to consume and get below or under.
5. O—S; Insert certain chess pieces and get the plural of a prophetic sign of some future event, portending either good or evil.
6. S—R; Insert a delicious vegetable and get a weapon.
7. L—N; Insert an organ of hearing and acquire knowledge.

A. M. S.

Woman's Missionary Society News

Helen Ammerman, Editor
Selinsgrove, Pa.

The 38th Convention of the North Car-

olina Classis, held in First Church, Lexington, Rev. J. C. Leonard, D.D., pastor, was well attended. A happy, earnest group of women and girls attended. The theme, "An Enlarged Service," was developed at all the devotional periods, and it prepared delegates for the fine addresses by Mrs. A. K. Faust and Mrs. M. Braum, of Catawba, by Miss McDaniel, director of Leadership Training in N. C. State Sunday School Ass'n, and by Rev. W. A. Lunbeth, D.D., of High Point. The Holy Communion, at

the beginning of the second day session, was the most sacred service of the convention and blessed fellowship was enjoyed by a large number of women and girls. Dr. Leonard spoke in an interesting manner, explaining the merger of the Reformed and Evangelical Churches which will officially occur this month. The Fellowship Banquet, directed by Miss Suther, Classical Secretary of G. M. G., was an outstanding feature. Table decorations carried out beautifully guild colors, and

the program was arranged and given by the guild girls. Mrs. Misenheimer closed the period with a splendid fellowship address. Very fine pipe organ numbers, special vocal selections and music by the choir added much to the program. Two new W. M. Societies with 14 members each, one new G. M. G., and three new Mission Bands were organized during the year, and each department had a small membership gain. The budget was met in full, a small increase in the T. O. in all organizations and 71 tithers was a commendable report. 145 diplomas were awarded to women and girls, and there was an increase in subscriptions to the "Outlook" and for prayer calendars. A special offering for the two foreign missionaries from N. C. amounted to \$50. Pledges to \$418 were made at the convention for laundry equipment at Nazareth Orphans' Home. Gratitude is due Dr. and Mrs. Leonard and to the ladies of the congregation for their whole-hearted hospitality.

Do you know that various summer courses are offered in Religious Education under Columbia University Summer Session in Teachers College and in Union Theological Seminary July 9 to Aug. 17? Fine instruction can be obtained for dealing with all ages and phases of Christian activities. Information can be procured from Prof. C. Linton, Teachers College, 525 W. 120th St., New York City, N. Y.

Shiloh W. M. S., Danville, Pa., at the completion of the study text book this spring held a covered dish supper in the nature of a birthday party for the oldest member, Mrs. Minglin. The afternoon meeting and supper were held in the parsonage, with Rev. and Mrs. C. W. Heller hosts. An enormous birthday cake iced in green and baked by Mrs. Pearl Diehl, was the main table decoration. It held 81 candles, representing the mile stones of Mrs. Minglin, who is still active in Church work. At Mrs. Minglin's request all present shared in enjoying the delicious birthday cake. It was her happiest birthday, she said, in an appropriate thank you speech. She expressed a desire to serve many more years. A pot of plants and a money gift were also presented to her. Mrs. Heller gave the presentation message, after which the "Happy Birthday" song was sung.

What are you planning to do July 6 to 14? Go to Northfield for inspiration. The great Northfield Missionary Conference is interdenominational and presents the Home and Foreign programs which will broaden horizons, minimize prejudices (if any) and deepen sympathies. The texts "Orientals in U. S." and "Japan" will be the keys upon which study courses will be based. Children may attend with parents. Missionaries will be there! Hear excellent music and top-notch speakers! Accommodations cost \$13 to \$22. Write Mr. A. G. Moody, East Northfield, Mass. There will be special R. R. rates.

"They looked unto Him and were radiant."



Dr. John M. G. Darms, Secretary

About 50 men attended the Churchmen's Convention held under the auspices of the Churchmen's League of Philadelphia Classis

A VITAL MESSAGE TO AMERICA

CHRIST and JAPAN

By
TOYOHICO KAGAWA

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sis at Ursinus College on the afternoon and evening of Saturday, June 2. Rev. D. F. Singley, president of the Committee, acted as chairman and had a very creditable and profitable program prepared. A male quartette of college students sang several gospel songs beautifully and Mr. Eli Wismer directed the spirited singing. In addition to this, several xylophone selections were given in a masterful fashion by young people of the college and the college dining room was opened to the group for the dinner hour, where one of those famous Ursinus menus was served. Dr. Omwake, president of Ursinus, honored the occasion with his presence and extended hearty greetings. Dr. Omwake

is one of the fathers of the Churchmen's League and himself a member of the Executive Committee and a liberal contributor.

It was typically a laymen's convention and the voice of laymen was heard at every session. There is a growing interest in laymen's work and in the League in this Classis, where there are now 6 chapters of the League. Mr. Chas. Adams, of Reading, Pa., vice president of Eastern Synod and a great champion and worker in the League, delivered a forceful and thoughtful address at the afternoon session. He is a naturalist and drew a fine picture of the orderliness of nature in plant life and of the various types and

functions of plants, quite related to the various types of men in the Church. He counseled to give men greater responsibilities and to cultivate our laymen of ability. Men of the Church should parallel the work of our industrious women and make effective the denominational program.

Professor C. D. Spotts of the Department of Religion at Franklin and Marshall College, delivered a strong address at the evening session and challenged the men to co-operate in building a civilization in terms and in the spirit of the Kingdom of Christ. He showed clearly what the day-men of our day need: God, faith, prayer, love, and a sense of stewardship. Dr. Darms, the secretary of the League, presented a program for men in the Church. Both the spirited discussion and the entire meeting were worth while.

One more Chapter — Hope Reformed Church, Philadelphia. This is yet a Mission Church, but the men of the Church see great value in a closer fellowship of study and work, and are anxious to be of greater service to the Kingdom. They elected the youngest member—21 years—as their president. A large proportion of the officials and members have been unemployed for long periods but that gives them so much more time for the work of the Church and they are giving it.

When the item of contribution was mentioned, they said: "We could not think of going lower than the 50 cents for each member," and somehow they got it and gave it joyously. That portrays a fine Christian spirit and such a spirit always produces. We welcome this new chapter in our growing fellowship.

* * *

Read the report on the Laymen's Convention at Ursinus College, held June 2, in another column. It was, indeed, a very helpful gathering, and Chairman Singley and his Classical Committee of Philadelphia Classis deserve our thanks.

* * *

"Enclosed find \$5.00 as donation at this time. We want to send more later."—Chapter Dallastown, Pa. Thanks to this Chapter.

Mr. Thomas Wagner of Lebanon, Pa., sends in \$6.00 as a personal donation. Many thanks for timely help.

One half of the year is past and we would appreciate a contribution from those Chapters which have as yet not sent in anything during 1934. Would this be possible?

* * *

The Federation of Men's Clubs in Buffalo held an inspiring meeting May 22. A Men's Chorus directed by Fred Michael of Trinity Church provided the music. Action was taken which showed the readiness of our men to merge with the Evangelical Group as soon as word comes from headquarters. The feature of the meeting was the demonstration of a League Meeting. The May Program was used. The discussion was led by Emil Dahlman and Mr. Chas. Hoffe. The president, Edwin M. Kling, is highly pleased with the progress made.

* * *

Why not have the men of Philadelphia and surrounding Chapters visit Camp Mensch Mill in August and show the little lads how much they are interested in them? This suggestion comes from our newest Chapter—the men of Hope Church, Phila., Pa. They are going.

As a summer project for our Leagues—visit the boys' camps in your vicinity.

* * *

Send in your topic suggestions for 1935. Each Chapter received a slip on which the topic can be noted. Next year's topic booklet is to be a joint affair with the Evangelicals. The Evangelical Brotherhoods have now inaugurated the use of monthly topic explanatory material, such as our League has been sending out to Chapters monthly for years.

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County branch offices are established at Towanda, Williamsport, Reading, Norristown, Easton, Media, Montrose, Allentown, Altoona, Chambersburg, Huntingdon, Lewistown, Bedford, Stroudsburg, Wilkes-Barre and Wellsboro. Our County Agency Department will be glad to answer questions about the organization and extension of this work in various counties in Eastern and Central Pennsylvania.

The Society receives children without restriction as to race, creed or color, caring for them with due regard to their religious faith. Surely each one will want to share the responsibility of providing for them. Homes wanted for children.

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A Conference Meeting of members of the Executive Committee of the Evangelical Brotherhood and the League, who will be at Cleveland at the meeting of the General Synod, is being arranged by the Executive Secretary. Both secretaries are scheduled to speak at a **Laymen's Mass Meeting in Cleveland, Sunday, June 24.**

Two personal contributions of \$5.00 each have been received by the treasurer. If we could secure 500 such gifts, our work could proceed with vigor. Can you help us now?

Attend the National Convention of Evangelical Brotherhood at Milwaukee, Wis., August 2-23. You will enjoy every minute of the program and fellowship.

NOTES ON THE SPECIAL MEETING OF THE GENERAL SYNOD

J. Rauch Stein, Stated Clerk

A copy of the Blue Book was mailed on Tuesday, June 12. It should now be in the hands of every delegate primarius to the special meeting and the accompanying meetings of the General Synod—minister and elder. Each delegate should at once take sufficient time to examine thoughtfully the Order of Business and the reports of this volume. Familiarity with its contents will greatly facilitate prompt and intelligent action.

Registration at the Opening Session

All delegates to the Special and Accompanying Meetings of the General Synod are kindly requested to procure their enrollment cards as soon as possible after their arrival on Tuesday morning, June 26, at the Eighth Reformed Church, Willowdale near West 25th Street, Cleveland, O. Unseemly confusion and congestion in the vestibule of the Church, prior to the opening service, will thus be happily avoided. Delegates will please consult the bulletin at the main entrance to the Church, and find the "Information and Registration Room." There, the Roll Clerk, Rev. Aaron R. Tosh, will be in waiting on Tuesday morning after 8:30 o'clock to distribute the registration blanks and to receive them again after they have been completely filled out personally by each delegate, for the session opening at 10 o'clock. Prompt and careful registration by every delegate will prove specially valuable for saving the time and contributing the efficiency of the General Synod.

Transportation

The Pennsylvania Railroad has a through train from Philadelphia to Cleveland carrying sleeping cars. Arrangements are being made to attach a special 12 section car for General Synod delegates to "The Cleveland," leaving North Philadelphia at 9:23 P. M. Standard Time, on Monday, June 25, and scheduled to arrive in Cleveland at 8:25 on Tuesday morning. An additional car, if needed, will be attached at Harrisburg, leaving there at 11:45 P. M. This night train from North Philadelphia to Cleveland will afford convenient service for all delegates from Philadelphia, Lancaster, Harrisburg, Baltimore and Washington. One way fares from these points are: Philadelphia, \$17.30; Lancaster, \$14.86; Harrisburg, \$13.56; Baltimore and Washington, \$15.63. The Pullman lower berth rate from all these points to Cleveland is \$4.50 for lower berth, \$3.60 for upper.

The Baltimore & Ohio also has an excellent night train leaving Philadelphia (24th and Chestnut Sts.), at 4:53 P. M. Standard Time, and arriving in Cleveland at 8:20 A. M. There is also other train service providing for daylight travel between Philadelphia and Cleveland. Passengers from Lancaster may take a local train to Harrisburg in time to board "The Cleveland."

ANNUAL SUMMARY OUR CHURCH STATISTICS FOR 1933

The summary of the official statistical reports of the 6 Synods for the calendar year ending December 31, 1933, has just

been tabulated. This summary of the entire Church makes record of increases (I.) and decreases (D.) when compared with the records of Dec. 31, 1932, as follows:

Ministers, 1,334, D. 1; Licentiates, 36, I. 5; Charges, 1,075, I. 3; Congregations, 1,697, D. 8; Membership last Report, 344,687, D. 1,281; Confirmed, 12,077, I. 368; Certificate, 3,973, D. 111; Renewal of Profession, 3,857, I. 164; Dismissed, 3,638, D. 702; Deaths, 5,629, D. 56; Erasure of Names, 9,415, D. 1,310; Present Membership, 345,912, I. 208; Communed During Year, 265,029, D. 13,839; Unconfirmed Members, 125,714, D. 4,531; Infant Baptisms, 9,460, D. 96; Deaths, Unconfirmed Members, 1,021, D. 134; Students for Ministry, 198, D. 35; Total Church School Enrollment, 348,937, I. 1,764; Amount of Apportionment, \$1,083,478, D. \$387,152; Paid on Apportionment, \$533,149, D. \$131,815; Other Denominational Benevolences, \$232,766, D. \$69,993; Benevolences outside of Denomination, \$69,903, I. \$3,227; Total of all Benevolences, \$835,828, D. \$198,581; Congregational Purposes, \$3,521,479, D. \$325,007; Churches, \$42,721,767, D. \$3,665,005; Churches, \$5,569,600, D. \$579,085; Indebtedness on Property, \$7,494,380, D. \$120,198.

The presentation of this summary early in June comes to you about two months earlier than it did last year. We must make another effort to get the one for December 31, 1934, out by April first, of the succeeding year. This carefully compiled record has been made possible through the friendly and prompt co-operation of the Synodical and Classical Stated Clerks. Their interest and helpfulness in correcting manifest arithmetical discrepancies has greatly aided in producing a Statistical Summary free from error in the Present Communicant Membership and the Total Benevolence.

But we have not succeeded in getting all our pastors to enter, in the first column of their Statistical Reports to Classes, the exact communicant membership which they reported the preceding year. Here too let us steadfastly encourage one another to expect that next year we may attain to complete accuracy also in this column of our Statistical Tables.

The Church will doubtless greatly rejoice to find that again after four consecutive years of decrease we can now once more register an increase in our Total Communicant Membership. Our total has now advanced to 345,912.

Notwithstanding the special emphasis which we have for several years been placing upon the deepening of the spiritual life and the winning of the unchurched, the Annual Statistical Summary shows that we have erased more than 9,000 names from our membership rolls. For every member removed by death we have removed almost two by erasure.

However, this year we erased 1,310 names less than we did last year. Let us encourage one another to erase a lesser number in each succeeding year for the next few years.

Our Church School enrollment has been increased by 1,764. It is now 3,000 more than our total Communicant Membership. These are the outstanding encouraging features of our Statistics for 1933.

MISSION HOUSE COMMENCEMENT

The 71st school year, which was one of the most auspicious in the history of this institution, has just concluded. From every point of view, it was most successful. The enrollment has shown a healthy increase for the past years. The scholastic achievements this year surpassed those of previous years. This year there was no deficit in the current expense, due partially to the temporary voluntary reduction of salaries. The instructors have had a very strenuous year, some of them carrying as many as 36 hours. A most severe loss sustained by the institution and the Church this year was the untimely passing of Prof.

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A. W. Krampe, D.D., holding the chair of Practical Theology. The candidate unanimously proposed by the nominating committee which consists of the presidents of the four participating Synods together

with the Mission House Board, and whose name is to be proposed to the four Synods is Rev. E. G. Honrighausen, D.D., pastor of Carrollton Avenue Church, Indianapolis, and part-time instructor at Butler University College of Religion. Further new instructors in the Academy and College had to be secured because of the growth of the school. The scholastic standing of the institution is a high one and is being recognized and accepted not only by other institutions of learning in the state, but by Wisconsin University. The latter institution has commended the Mission House College for its scholarly type of students that has come from our campus to that university and three former Mission House men are now on the faculty of the University of Wisconsin. Extension work by the university is being considered and Mission House professors are to be utilized.

The Mission House College, by its history and noble traditions, challenges the youth of our Church by its fourfold program of Scholarship, Strength, Spirituality and Service. Many students from other Protestant denominations, particularly from the Evangelical Church, were enrolled this year. Many more are expected to enter the school this autumn. A goal of 200 students enrolled has been set for this fall.

This year for the first time the State Superintendent of Education will issue a teacher's certificate to one of the graduates. Besides this there was also issued for the first time a music certificate upon completion of a two years' course in music. The social life, too, is climbing to higher and better levels, making the life on the campus most helpful. Nineteen students received diplomas at the commencement services.

Students of the Seminary who completed the theological requirements and who were subsequently recommend to their respective Classes for licensure are: Arthur Kruger, Alfred Klumb, Frank Settlege, Frank Lowenberg, and Carl Schmahl. Nearly all of these young men will have charges.

The closing exercises were held in the spacious new gymnasium which was constructed during the past year. The baccalaureate services were held on Sunday, May 27. On Friday evening, June 1, the annual alumni banquet was held. Alumni from east and west, north and south participated in large numbers. On Saturday evening, June 2, a Moment Musical was given which consisted of musical numbers rendered by the large mixed chorus. The Troubadours and members of the music department under the very able direction of Mrs. Elsa Behlert-Bauer and Prof. Walter Ihrke, who are themselves artists of the first rank.

On Sunday, June 3, the graduation services were held in the gymnasium, which was filled to the doors. Rev. Paul R. Pontius, D.D., of Leighton, Pa., gave a stirring message to the Seminary graduates on the theme: "Spiritual Dynamism." Luncheon followed these services in the college dining room, which was filled twice by the many visitors, while the many who had brought baskets picnicked either on the campus or on the banks of the river. The afternoon service again filled the gymnasium to capacity, many of the student body volunteering their seats to the many guests present. Col. Roy Farrand, president of St. John's Military Academy (Episcopalian), Delafield, Wis., addressed the graduates. The beautiful and dignified service culminated with the presentation of diplomas and the conferring of degrees by President Grosshuesch. The singularly beautiful site of the campus, one of the most ideal to be found anywhere, the spacious lawn recently beautified by the planting of so many new trees and shrubbery, the improved and remodelled clean looking buildings, the fine temperament of students and faculty, the melodious song of myriads of song-birds heard from the wee hours of the morning until late at night, the fragrance of the spring air during the day,

the bright starry heavens of the night, and the most cordial atmosphere of the great campus, filled the heart of every visitor with rare delight and calm serenity. One was loath to leave these delightful and ideal surroundings.

C. J. G. Russom.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Supt.

Rev. Harvey J. Miller, Womelsdorf, preached a very interesting and inspiring sermon to the children on Sunday, June 11.

Children's Day was observed with the Church decorated in a very tasteful manner with many flowers. While the costumes could not be used as they were in the quarantined cottage, the children presented the character parts in a very acceptable manner.

All but one of the babies has now had measles and in about two weeks we expect the quarantine to be lifted. Thus far we have succeeded in limiting the epidemic to the Reed Baby Cottage.

Thursday, June 7, the Property Committee met at Bethany, we found half of our barn roof on Lebo farm so poor that a new covering had to be put on before the crops could be harvested.

We have been urging our children to read their Bible. On May 29, we were surprised to have the name of Robert Walters added to our honor roll which hangs on the wall of our office and contains names of children who read the entire Bible. He is a boy nine years old and came to us from St. John's Church, Shillington.

We have on hand and ready for shipment 50 barrels of empty jars. Each barrel contains about 70 quarts. The Churches desiring to fill jars can receive them upon request. Thank you.

FOUR SCORE AND FIVE

Rev. Allen King Zartman, D.D., of Akron, Ohio, celebrated his 85th birthday on June 8, 1934. He was born and reared on Pleasant Hill Farm, two miles south of Glenford, Hopewell Twp., Perry Co., Ohio. On that farm his parents, Isaac and Rebecca King Zartman, lived 66 years in happy wedded life.

Dr. Zartman lives with Rev. and Mrs. H. B. Diefenbach. His daughter, Mrs. Diefenbach, arranged for the observance of her father's birthday. Those relatives present at these festivities were two grandsons, Allan B. Diefenbach of Ann Arbor, Mich., and Benjamin C. Diefenbach of Cleveland, O., his brother, Dr. Rufus C. Zartman of Philadelphia, Pa., Rev. and Mrs. August H. Dornbier and Miss Edith Dornbier of Columbus, O., Mr. and Mrs. D. Irving Prugh and Miss Delilah F. Swinehart of Dayton, O., and Dr. Earl Zartman Alspach of Akron, O. The day was sunny and delightful, and the occasion one of great joy. Dr. Zartman is hale and hearty; the many felicitous greetings from a host of well-wishing friends may come true, that many more anniversaries may be added to this happy 85th one.—R. C. Z.

THE MASSANUTTEN ACADEMY WOODSTOCK, VIRGINIA

The 35th Commencement exercises of Massanutten Academy were held June 1-3. The weather was ideal for Commencement, and the attendance was the largest in the history of the institution. There were 35 graduates in the senior class, which was also the largest class to go out from Massanutten.

The presence of Mr. Lowell Thomas, famous radio reporter, traveler, and lecturer, excited a great deal of interest in the Commencement program. He spoke from a grandstand which had been set up on Seibert Athletic Field. The field was gaily decorated in the flags of some 20 nations, giving a very colorful background for this event. By the aid of loud speakers, he was easily heard by the large num-

bers of people who came from all sections of the valley to hear his address. Before speaking, he witnessed the review of the cadets and presented the commissions, which in itself gave these young chaps a thrill they will long remember. Mr. Thomas is a very charming personality and, in meeting him face to face one is captivated by him quite as much as by listening to him over the radio.

The Commencement dance and social features were very interesting and happy. The joint banquet of cadets, patrons, alumni and friends, which was held in Sperry Dining Hall on Saturday evening, June 2, proved to be a most delightful event, and nearly 400 guests were served. Toasts were responded to by several patrons, among them Messrs. J. O. Bair, Allen Waldbauer and S. S. Bruce, of Pittsburgh, Pa.; Judge William Newcorn, of Plainfield, N. J.; Judge Watson R. Davison, of Chambersburg, Pa., and Dr. H. M. J. Klein, of Franklin and Marshall College.

A number of oratorical contests were held among the Seniors and the Juniors. The graduation exercises were held on Sunday morning in Lantz Hall to a capacity audience. Rev. J. B. Frantz, of St. Paul's Reformed Church, Woodstock, Va., officiated, following which the salutatory was delivered by Charles Waldbauer, of Pittsburgh, Pa., and the valedictory by Walter L. Hopkins, of New York City. Dr. Benchoff asked Dr. Klein to present the diplomas to the graduates, which he did in a most fitting manner, equally as well as could be expected from a college president.

The address to the graduates was delivered by Dr. Klein in a most happy vein. Massanutten has had a good many able addresses, but the visitors spoke of Dr. Klein's as being one of the finest that they had ever heard from our platform, packed solidly with good advice, and presented with a variety of picture and imagery and illustration as well as choice language, which gave evidence of ripe scholarship and a very fine spirit.

The awards were announced then by Dr. Benchoff, Head Master, who presented the winners to the audience, and in appropriate manner touched off the personality of each boy to the delight of the audience. The awards are as follows: The Poe-Jefferson Debating Medal—Donor, Mrs. Daniel Burns, New Kensington, Pa., awarded to Walter L. Hopkins. The William Farrar Medal—Donor, Mr. John H. Farrar, Chevy Chase, Md., class of '25, awarded to Charles Waldbauer. U. S. History Medal in memory of Mr. Walter L. Hopkins, father of Walter Hopkins, class of '34—Donor, Mr. Alfred Hopkins, of the firm of Alfred Hopkins and Associates, architects, 415 Lexington Ave., New York City, awarded to Walter L. Hopkins. Mathematics Medal, in memory of Dr. Cooper Schmitt—Donor, Miss L. V. Schmitt, Woodstock, Va., awarded to Thomas J. Clark, Ligonier, Pa. McCauley Medals—Senior Honors, in memory of Colonel Charles A. H. McCauley, by Mrs. McCauley, first honor awarded to Max A. Sindler, second honor awarded to Eugene Gaines Hawkins. Declamation Medal—Awarded to Edward Harvey Smith. Junior Oration Medals—Form One awarded to Daniel Harrison, Form Two awarded to Spence Ohlinger. Scholarship Medals—Awarded to: Junior School, Harold Donzis; Freshman class, Robert Howard; Sophomore Class, Gerald Breakstone; Junior class, Benjamin Ambrosini.

The singing of the Academy Hymn, "Oh God, Our Help in Ages Past," was a part of this program, which finally ended with the singing of the Alma Mater, and the blowing of "Taps," a finish which made a deep impression upon those who were present. Whether Commencement is the beginning or the end of a career, it is in fact one of the turning points of life, and causes us to think and meditate deeply upon the mystery of it all.

AN ITEM FOR THE NEW CONSTITUTION

When a pulpit becomes vacant in our denomination, how should it be filled? The Vacancy and Supply Plan of helping pastors make changes and vacant charges to secure pastors has practically no significance today, because its provisions are almost universally ignored. The truth is, there is no plan in operation today. Each congregation and each pastor acts individually and separately within the framework of the Church constitution. Our present constitution gives some authority to the Classis in receiving ministers into its bounds, and in confirming the call of the congregations. To provide for greater regulation in this important field, the new constitution of the Evangelical and Reformed Church could well give more authority to Classes or district Synods, governing the rights both of pastors and of congregations when vacancies occur or when changes should be made.

With this in mind the ministerium of East Ohio Classis has been making a study of the subject and the Classis is presenting an overture to the new General Synod in connection with this study. As secretary of the ministerium and as president of the Classis, I am carrying out the wish of both bodies in giving this outline to the Church in general for consideration, discussion, and possible action. It is hoped that the new constitution may remedy at least some of the worst features of our present method.

1. We have passed from a problem of scarcity to the problem of superabundance in the supply of pastors for available charges. This fact, recognized on every hand, accentuates the entire problem.
2. A planned future, providing for the needs of all, and allowing as far as possible for individual differences, is the only alternative to an unreasonable chaos.
3. Restricting individual liberty for the good of the brotherhood as a whole is a Christian procedure.
4. The unregulated candidating system puts a premium on self-seeking, competition, and possible mercenary aims of pastors that is distinctly un-Christian.
5. The unregulated candidating system prompts consistories and congregations to look upon pastors as hirelings, struggling to secure advantageous positions for themselves.
6. The unregulated candidating system over-emphasizes first impressions and seems to encourage the more critical attitude of the people toward their pastor, sometimes creating division among them.
7. With an over-supply of pastors, men of specialized experience are crowded out of the profession. If the Church can avoid this condition with a planned system, why not?
8. Likewise young men graduate from our seminaries fully equipped for their special field, but are unable to use their training due to lack of opportunity and have to enter other work for which they are unprepared.
9. Unregulated competition in seeking vacancies tends to draw the age line and will keep older pastors from remunerative service before they reach the pensioning age.
10. The unregulated system and over-supply of pastors tends to perpetuate weak congregations which should merge with others for the best interests of the Kingdom of God.
11. Due to our planless system, very many of our pastors feel they ought to move to another field; but we have no one in authority to cause needed changes to be made.

The ministerium has also made a survey of the methods used in ten other denomina-

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tions, and finds some interesting suggestions for a possible change in our own method. It is hoped that this matter will receive the careful attention of all pastors and consistories, and especially of dele-

gates to the new General Synod. It is also hoped that the brethren of the Evangelical Synod will study this subject, since their system is in need of change as much as our own.

—W. F. Kissel.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Fifth Sunday after Trinity
July 1, 1934

Ahijah and the Divided Kingdom
1 Kings 12:12-17; 26-30

Golden Text: Pride goeth before destruction, and a haughty spirit before a fall. Proverbs 16:18.

Lesson Outline: 1. Opportunity. 2. Folly.

The general topic of our lessons during the third quarter is Prophets and Kings of Israel. That takes us far away from our own day into remote times. What does it profit us to devote time and effort to a study of these bygone days? Ought we not, rather, to gain a better knowledge of our own age, of its peoples and problems, where history is daily in the making, and where our destiny is in the balance?

Two considerations throw light on such questions. First, the history of Israel should be of interest and importance to all intelligent people because from this little nation mankind has inherited its best religion.

These Hebrews had no philosophers like Plato, no conquerors like Caesar, but they had prophets and priests who knew God, and who interpreted His way and will to men. That was their unique gift to the world.

The story of this ancient people, therefore, their rise, fall, and recovery, possesses an intrinsic interest that is disproportionate to their political importance. At best, Israel was but a small nation, about the size of Vermont. Long ages ago, it was swallowed up in the vortex of history. But its priceless legacy to mankind was religion at its best and highest. That is one very good reason why men will ever study the history of this peculiar people, from the remotest patriarchal time, through all their ups and downs, to the birth of Christ and the fall of Jerusalem.

Closely connected with this, there is another reason for our continued study of these ancient historical narratives. Our chief interest in these events is not historical, but spiritual; not the outer life of the nation, but the epic of their soul. It is the birth and growth of religion within Israel that is of perennial interest and importance; its lowly beginning and its marvelous culmination in the teachings of the prophets.

The historical incidents of our studies in the life of ancient Israel are of slight interest to us. They were typical of the times. But in their checkered career as a nation, these Hebrews found God; His fear and His favor, His hatred of injustice and love of righteousness, His swift punishment and abundant mercy. Their spiritual insight, and the great religious truths they learned in the bitter school of life—these are the abiding values we find in the narratives.

They are as pertinent today as when they were first recorded, and they help us to understand our own day. Only when we clearly discern these eternal truths, can we understand the tumult and chaos of our own age. In their light we can see our troubled times as God sees them. We can speak to them about the unchanging

purposes of the Almighty with the courage and confidence of the ancient prophets.

I. Opportunity. To understand the causes that disrupted the united kingdom of Israel, we must review the century that preceded the fateful division.

Within that one century the tribes, that had conquered and colonized Canaan, had been united and organized into a powerful kingdom. Saul was its first crowned head. His virtues were those of a great military chieftain, but he lacked the tact and skill of a diplomat. He conquered the external foes of the young nation, but he was only partially successful in healing the ancient rivalries and jealousies of the northern and southern tribes.

Then came David, whose reign marked the highest era in the nation's history. His success in war, and his wise domestic policy completed the work of consolidation. His son Solomon ascended the throne under the most favorable circumstances.

Outwardly, his reign surpassed that of his father. Solomon was unequalled in material wealth and in despotic power. But his tyrannous and wasteful policy brought the nation to a political and religious crisis. It paved the way for the disruption of the kingdom.

At first his reign was characterized by sincerity and piety. His prayers at the dedication of the temple breathe a humble and fervent spirit. But gradually his heart was weaned from Jehovah. Through the channel of commerce, immense wealth flowed into the country. With it came the vices and the idolatry of the surrounding peoples. Within sight of God's holy hill, Solomon built shrines to foreign deities. Thus he polluted and jeopardized the faith in Jehovah, whose preservation and promotion constituted the peculiar mission of the Hebrews.

Since then many a king has walked in the way of Solomon. Many a nation has shared Israel's bitter experience. In their poverty they were pious and pure, but riches and power corroded their soul and corrupted their life. It was the disruption of the kingdom that saved the threatened faith of Israel. Political disaster, in the Providence of God, became a spiritual blessing. Is history repeating itself in our time? Is the world reaping a spiritual harvest from the catastrophe of the Great War?

During the life of Solomon the people were dazzled by his magnificence, and cowed by his despotism. But the northern tribes chafed under their excessive taxation and forced labor. The unsuccessful revolt of Jeroboam reveals a latent spirit of discontent that required only a favorable opportunity to flame into open rebellion. That opportunity came when Rehoboam succeeded his father.

He was Solomon's son, and, therefore, the heir presumptive to the throne. But, apparently, the kingship was not strictly hereditary in Israel. The election of the first three kings had been ratified by the people, and they claimed the same right at the ascension of Rehoboam. His claim to the crown was freely acknowledged in Jerusalem, and throughout the tribe of Judah. But it was quite different when the young prince went to Shechem, the old capital, to receive the homage of the northern tribes. They were discontented,

and refused their allegiance unless Rehoboam promised to redress their just grievances. They said, "Make this heavy yoke lighter, and we will serve thee."

Thus, at the age of twenty-one, this youth faced the opportunity of winning a kingdom. By the exercise of justice and mercy, he could have averted the disruption of his realm. But a far nobler opportunity confronts every youth on the threshold of manhood. Before him lie many honorable kingdoms of this world, and, above all, the Kingdom of God. He is heir presumptive to the thrones of knowledge, of success, of service, of character. But none of these crowns is his by right of heredity. He must win them. He must gain these kingdoms.

Even today, life is full of opportunities, though the heart of youth grows weary with waiting. And riches, fame, high places and great power do not come to all who wait and work for them. But the finest opportunity life offers to men is to wear the crown of Christlike character. That crown no fate can deny us, and no hand can wrest from us, save our own.

II. Folly. Rehoboam chose a sensible course upon hearing the demands of the northern tribes. He asked for three days' time for consideration. He used this interval by consulting with others.

First, he sought the advice of gray-bearded courtiers, who had served under his father. They appreciated the critical situation, and urged the young king to pursue a conciliatory policy. Give them a civil answer, they said, and make fair promises. Then they will be satisfied. Their counsel was more diplomatic, than righteous. It shows adroitness, rather than moral integrity. But, such as it was, it was too lofty for a king who possessed neither diplomacy nor morality.

Rehoboam next consulted the younger men, "that were grown up with him"; the gilded youth of a corrupt court. They told him to fling diplomacy to the wind. Show yourself every inch a king; scorn the just demands of an oppressed people; threaten to impose upon them even greater burdens! It was the counsel of fools. But Rehoboam accepted it because it expressed his inmost desires. He, too, was a fool.

But Rehoboam was an unfortunate youth. Our condemnation is mingled with pity, when we recall his heredity and environment. He was reared in a polygamous household. He was the child of a pagan mother, the son of a despotic father, the companion of aristocratic idlers. He was true to his mother when he neglected to seek the advice of the prophets, who spake for God. And he walked in the way of his father when he accepted the insolent counsel of his friends.

Many a young man's folly has its roots in similar soil. His blood and home fit him for it. But, in the last analysis, Rehoboam, like all of us, was the architect of his own misfortune. His final decision voiced his deliberate choice.

Young men, seeking their kingdom, still face Rehoboam's alternatives. They may order their lives shrewdly and diplomatically. They may choose honesty because it is "the best policy," not because it is an eternal principle. Or they may build their lives upon true foundations, whatever the cost. The only safe guide is Jesus Christ. To follow Him means to gain God's Kingdom.

At the end of three days the people met to hear the king's answer. When Rehoboam announced his incredibly foolish decision, their smoldering discontent burst into open rebellion. The foolish king fled for his life. Before he reached Jerusalem, Jeroboam, the returned exile, had been raised to the throne of Israel.

THE CHRISTIAN ENDEAVOR TOPIC
By the Rev. Charles E. Schaeffer, D.D.

July 1: The Mind of Christ and International Relations. Isa. 9:4

Jesus was a Jew. He was born of Jew-

ish parents in a city of Judea. During His life of thirty-three years He never was outside of His own country except once when He was taken by His parents into Egypt before He was two years of age. He was brought up in all the Jewish laws and customs of His day and thus from His parents and His whole environment He was under the influence of the Jewish tradition. The Jew always had a reputation for narrow minded nationalism and provincialism. He hated and despised every one that was not a Jew. He would have no dealings with the Samaritans and called them dogs and devils. He had been taught to love his neighbor and hate his enemy. But his neighbor was his fellow Jew and all others were his enemies. Thus he became a very narrow, self-opinionated exclusive person and cherished the belief that the Jews were a chosen and a peculiar people and all others were outcasts. Probably this idea was born of the fact that his country lay as a sort of buffer territory between two great rival nations of that time; Assyria to the east and Egypt to the west. Much of the Old Testament history cannot be understood without a knowledge of the constant warfare between these two great empires on either side of Palestine. The life of the Jewish people was always in jeopardy and was in danger of being ground to powder by the friction of these two millstones.

The amazing thing, therefore, is that Jesus should have had such broad international ideas which He set forth in His teachings and in His practice. He was by no means a nationalist in the accepted sense of that word. A nationalist is one who puts an undue estimate upon his own country and makes it supreme to everything else in the world. The nationalist places the interest of his country above God and makes the State superior to the Church. This is one of the great issues that has been a bone of contention through the centuries. Whenever men have exalted the State above the Church they have manifested a narrow nationalism which has been harmful both to the Church and the State. No one can understand the present situation in Europe, especially in Germany, without a knowledge of this age-long conflict between Church and State.

Now, Jesus understood this problem and knew the true relationship between these two great entities. Once His enemies tried to trap Him by asking Him a catch question: "Is it lawful to give tribute to Caesar?" He answered: "Render to Caesar the things that are Caesar's and to God the things that are God's." He plainly showed that in an issue where the decision must be made between the nation and God, the die must be cast for God, God is supreme and must be obeyed rather than the ordinances of man.

Jesus duly recognized other nations besides His own. He conferred blessings on those who came to Him from other nationalities. Notice the frequent occasions in the Gospels when Jesus over-leaped His own national boundaries and healed and helped those of other nations. He regarded Himself as the Savior of all men, regardless of color, nation or station in life. Several of the most beautiful episodes in His life have to do with the hated and despised Samaritans, as for instance, the woman of Samaria, the good Samaritan, and also the Syrophenician woman. While "Salvation was of the Jews" it was to be offered to all men. Thus He said: "I, if I be lifted up will draw all men unto me." There is a note of the universal in all of His teaching and in all of His relationships. It was this thing which the Jews could not understand and which was the cause of so much of their hatred of Him.

Now, where did Jesus get this international mind? How did He come to this universal feeling for all mankind? He did not get it from the study of Jewish history nor from Jewish literature. He got it from the new conception of God which

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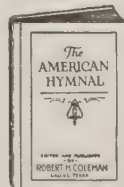
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was given by His father. The Jew conceived of God as a tribal or national deity. He was the God of the Jew only. But

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nation. He is not a national God, but a universal God. Therefore Judea was no longer God's favored nation, He was likewise interested in Egypt, in Assyria, in Europe, in America, in China, in Japan—all these nations are His. The world is His.

It is always one's conception of God which determines one's relations to all human problems. If we believe that God is a universal God, that He is interested in other countries besides Judea or America, then I must be interested in what God is interested and my interests must be as wide as His. This is what made Jesus the great International. He had a vision of God and He wanted to realize that vision among all people.

It is precisely this same vision of God on our part which will enable us to widen our interests and sympathies for all nations. This will establish proper relations between the nations. All other forces and factors in human society are divisive. Trade and commerce do not necessarily unite peoples of different nations. They may inspire rivalry and competition and mutual advantages of each other. But a universal God is unifying. From that idea springs the brotherhood of man and the family of Nations. Therefore if we would have a universal brotherhood and universal peace we must make known to the world a universal Father, even the God and Father of our Lord Jesus Christ. International relationships lie much deeper than peace conferences and World Courts. They rest upon the religion of Jesus Christ, and it becomes our duty to extend that religion until the mind of Christ rules in every man and in every nation throughout the world.

THE PLAN OF UNION

The Reformed Church in the United States
The Evangelical Synod of North America

Introduction

It is evident that the Christian Churches throughout the world are disposed to enter into closer fellowship and co-operation with one another. If the 17th and 18th centuries were the period of denominational rivalry and competition, the 19th and 20th centuries are the time of affiliation and co-operation among the Churches.

The will to unite is shown by alliances, councils, federation and organic union of Churches in Europe, in America, and on the mission fields of the Orient. More recent expressions of the deeply-felt need of union of the Churches, in order to accomplish the work which their Lord gave them to do, are the World Missionary Conference at Edinburgh, 1910; the Stockholm Conference on Life and Work, 1925; the World Conference on Faith and Order at Lausanne, 1927; and the Jerusalem Conference, 1928.

In view of these facts and movements, in which one may see clearly the guidance of the spirit of our Lord and Saviour, who prayed for all "who believe in Me" that they all "may be one," it behooves the Churches, especially those of the same land and of the evangelical faith and order, to enter into negotiations for closer relationship with the purpose of attaining organic union.

Believing that each denomination exists not for itself but as an agency for the advancement of the Kingdom of God, which is greater than any single Church or than all the Churches taken together, and for which each denomination is to live and labor, and if need be, to die;

Believing, also, that in a union of Churches the distinctive ideals of each, and the essential principles of the Christian faith and life common to all, would not only be conserved but be more effectually applied in the promotion of the Kingdom of God in the lives of individuals and of nations;

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the Reformed Church in the United States, and of the Evangelical Synod of North America present for consideration and action, to their respective judicatories and congregations, the following Plan of Union.

PLAN OF UNION

Preamble. The Reformed Church in the United States and the Evangelical Synod of North America, under the conviction that they are in agreement on the essential doctrines of the Christian faith and on the ideals of the Christian life as contained in the Old and New Testaments and as defined in their respective standards of doctrine, do hereby declare their desire to be united in one body according

to articles mutually agreed upon as follows:

I. Name

The name of the Church formed by this union shall be "The Evangelical and Reformed Church." Congregations and institutions may retain their names, but they shall designate their membership in The Evangelical and Reformed Church.

II. Doctrine

We acknowledge and accept the historical confessions of the two Churches as the doctrinal basis of union.

III. Supreme Judicatory

The Evangelical and Reformed Church shall establish, as its supreme judicatory for the prosecution of its work, a representative body to be known as "The General Synod of The Evangelical and Reformed Church."

IV. The General Synod—How Constituted

The General Synod shall be constituted of an equal number of ordained ministers and lay members, to be chosen by the Classes which are now in the Reformed Church in the United States and by the Districts of the Evangelical Synod of North America. The basis of representation shall be: one minister and one lay member for every 20 congregations or major fraction thereof. Each Classis and District shall have at least one minister and one lay member as representatives in the General Synod. A quorum shall consist of a majority of the members of the body. The members of the General Synod shall be elected by the Classes and the Districts in the same manner as these now choose delegates to their respective supreme judicatories until a uniform mode of election shall have been provided by the General Synod.

V. Functions of the General Synod

1. The General Synod, through boards and other agencies elected by it, shall carry on the general work of the Church which is now conducted by the General Synod of the Reformed Church in the United States and the General Conference of the Evangelical Synod of North America.

2. The specific work of the General Synod shall be Foreign Missions; Home Missions; Education; Publications; Ministerial Relief; Benevolent Activities, and such other work as will promote the Kingdom of God and pertains to the Church as a whole.

3. The work of foreign missions, of home missions, of education, of ministerial relief, and of publications shall be consolidated under the direction of the General Synod as rapidly as the laws of the State, the charters, constitutions, and the property rights of the boards of the respective Churches will permit. In the original constitution of the boards of the General Synod due recognition is to be given to representation of each of the consolidated Churches.

4. The boards are to be governed according to their respective charters. At the regular meeting of the General Synod each board is to submit for review a report of its operations during the time elapsed since the last regular meeting of the General Synod.

5. The General Synod shall review proceedings of the Classes, the District Conferences, and the Synods, which they shall submit to each regular meeting of the General Synod.

6. The General Synod shall have power to maintain correspondence with other denominations; to hear and determine complaints and appeals; to decide controversies between subordinate judicatories; and to give counsel to cases referred to it by one or more judicatories.

7. The General Synod shall promote the reorganization of Classes and Districts into conferences which shall be constituted on a territorial basis and shall have the same status as Classes or Districts. However, the General Synod shall not

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have power to unite subordinate judicatories of the consolidated Churches except at their request.

8. The General Synod shall meet in regular session quadrennially, or more frequently, as the General Synod may determine, and in extraordinary session at such time and place as it may determine.

9. The General Synod shall have authority to initiate action for the preparation of a constitution for The Evangelical and Reformed Church.

The constitution shall be adopted by a two-thirds vote of the General Synod and shall be approved in such manner as the General Synod shall determine.

VI. Officers

1. The General Synod shall elect officers, who shall perform the duties that are customary in judicatories of that sort.

2. The General Synod shall appoint or elect agencies for its administrative and promotional work.

VII. Subordinate Judicatories

Until by regular action of the General Synod according to Article V, Section 7, it is otherwise determined, the Synods, Classes, and Districts shall continue; and each shall conduct its business in its own way. Whatever action is submitted to the subordinate judicatories by the General Synod shall be disposed of in the same way as these subordinate bodies disposed of such action by the General Synod or the General Conference prior to the union.

VIII. Rights of Property

1. The congregations, Classes, Synods, and Districts shall continue to exist and to do their work in the way it was done prior to the union; they shall also continue to hold and to supervise whatever property they possess and institutions they control. Congregations, judicatories, or institutions may unite by mutual agreement, and such union shall be confirmed, in case

Educational (continued)



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of congregations, by the Classes or Districts, or by each as the case may require; in case of judicatories and institutions, by the General Synod.

2. The theological seminaries, colleges, academies, and benevolent institutions that are under the control of the subordinate judicatories of the respective Churches shall continue under the supervision of the Synods, Classes or Districts, which were in control of them before the union. Those institutions, however, which were under the control of the supreme judicatories of the uniting Churches shall pass under the control of the General Synod. In the constitution of the boards of directors of these institutions the interests of the groups previously in control shall be properly recognized. A union of these schools may be effected according to the provisions defined in the previous paragraph of this article.

3. At the first session of the General Synod a committee on charters shall be appointed, which shall recommend the procedure to be adopted to safeguard the institutions and their charters.

IX. Authorizing of Ministers

Candidates for the ministry, after the union, and until a uniform method is prescribed by enactment of the General

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Synod, shall be authorized to perform ministerial acts by the Classes or Districts in the same way as they were authorized before the union. The ministers of the Churches in the union shall be enrolled as ministers of The Evangelical and Reformed Church.

X. Members

Men, women, and children shall be admitted into the fellowship of The Evangelical and Reformed Church through bap-

tism and profession of faith according to the custom and usage of each congregation prior to the union. When they shall have been admitted, they shall be enrolled as members of The Evangelical and Reformed Church.

XI. Worship

The freedom of worship at present enjoyed by the negotiating Churches shall not be interfered with in The Evangelical and Reformed Church.

XII. Approval of the Plan of Union

1. The Plan of Union shall be submitted to the supreme judicatories of the Reformed Church in the United States and the Evangelical Synod of North America. Each Church shall proceed according to its own constitution in the approval or disapproval of the Plan of Union. When the Plan has been approved by regular action of the two negotiating Churches, the President and the Secretary, or stated clerk, of the Supreme Judiciary of each Church shall report the action to the Commissions on Union of the negotiating Churches, who shall then request the officers of the supreme judicatories to call a special meeting of each judicatory at the same time and place. In joint session of the judicatories the final report of the action of the Churches on the Plan of Union shall be made. The supreme judicatories of the Churches that have approved the Plan of Union shall declare, by joint resolution, that the union of the Churches is duly effected at that time. Then the delegates, duly elected by the Churches entering into the union to constitute the original General Synod, shall effect an organization by the election of officers and proceed to the transaction of business. From the time of the organization of the General Synod until a constitution shall have been adopted, as heretofore provided, this Plan of Union shall be the fundamental law of The Evangelical and Reformed Church.

2. The number of delegates to which each of the uniting Churches shall be entitled in the first General Synod shall be determined by the Commissions on Union and be announced to the stated clerks or secretaries of the Classes and Districts, three months before the meeting of the supreme judicatories for the consummation of the union.

3. Any part of this Plan of Union may be revised or amended by The Evangelical and Reformed Church in the same way as the constitution of said Church is revised or amended.

NEWS OF THE WEEK

Mrs. Henry W. Elson

The 90th anniversary of the founding in London, England, of the Young Men's Christian Association was observed June 6 at Y. M. C. A. meetings throughout the United States.

Henry P. Fletcher of Pennsylvania, Rough Rider under Colonel Theodore Roosevelt and an Ambassador under four Presidents, June 6 was elected chairman of the Republican National Committee, succeeding Everett Sanders, who resigned.

Cash subscriptions reaching the surprising total of about \$6,900,000,000 (more than 8 times the amount sought by the government) were announced June 6 in preliminary reports by the Treasury Department on the government's two offerings recently of bonds yielding 3% and notes 2½%. \$300,000,000 was the offering of the former and \$500,000,000 the latter.

Dr. C. Francis Jenkins, 66, inventor of the television and telephotography systems bearing his name, died in his home at Washington June 6.

A son was born to Queen Astrid of the

Belgians June 6. It is the 3rd child and the 2nd son of the sovereigns. It is understood the baby will be named Albert, for the late King, who fell to his death while mountain climbing.

Weekly earnings of factory workers rose 2 per cent during April and were 26.2 per cent above a year ago, according to a statement by Secretary of Labor Perkins June 6.

President Roosevelt received the honorary degree of Doctor of Laws at the commencement exercises of Yale University June 20. He was presented to President Angell by Professor Emeritus William Lyon Phelps, orator at Yale commencement for more than a decade.

The NRA officially and definitely turned its back on price-fixing June 7 in outlining a new policy which will require the revision of scores of codes to permit freer competition.

A migration of thousands of families from the drought-stricken areas of the West to more fertile sections where they can raise food for themselves and their

herds will be sponsored by the Federal Government in its relief program, Harry L. Hopkins, Relief Administrator, said June 7.

The Farm Administration said June 7 more than 318,000 benefit payment checks totaling \$11,836,344.59 had been mailed to cotton farmers in 16 States. The payments are part of the estimated \$100,000,000 to be sent to farmers co-operating in the cotton-reduction program for 1934. About 15,000,000 acres have been retired from production.

20,000 Paraguayans have been killed during the 22 months of the Chaco war, according to recent press dispatches from Argentina.

The united Protestant Sunday School of Brooklyn, numbering more than 100,000, celebrated the 105th anniversary of the Sunday School Union by a parade. Governor Moore of New Jersey and Mayor La Guardia headed a party in the reviewing stand.

The American Iron and Steel Institute has agreed upon the creation of an Industrial Relations Board of 3 neutral members, appointed by the President, to handle labor disputes in the steel industry, General Johnson announced June 8.

President Roosevelt, in a message June 8, called upon Congress to co-ordinate pending measures with prospective social legislation at the next session. The President is preparing a vast plan of social insurance for the security "of the citizen and his family." This, with another national plan for land and water resources, will be laid before Congress next winter.

The shortest wheat crop for the United States since 1893, amounting to not more than 500,000,000 bushels from both winter and spring supplies, was predicted June 8 by the Federal Crops Reporting Board, on the basis of conditions on June 1.

Representative Thomas C. Coffin, Democrat, of Idaho, died in Washington June 8 from auto injuries.

President Roosevelt laid before Congress June 9 an outline of the administration's drought relief program, transmitting the expected message requesting an appropriation of \$525,000,000 for this purpose.

According to an insurance survey babies born in 1900 could look forward to an average life of 49 years, while the prospect today is 60 years—a gain of 11 years.

Cuba June 9 began a 3-day celebration of the ratification of the new treaty between Cuba and the United States which abrogated the Platt Amendment and established Cuba as an independent, sovereign nation.

The 85th annual meeting of the American Medical Association, which has a membership of nearly 100,000 opened at Cleveland June 11.

5,000 music lovers from Kentucky, Ohio and West Virginia attended the 4th annual American Folk Song Festival conducted by Jean Thomas, writer and authority on folklore, at Ashland, Ky., June 10.

Of two million workers affected by cases before the National Labor Board its 19 regional labor boards from their inception late last summer to June 1, 1,750,000 "have been returned to work, kept at work, or had their other disputes adjusted," Senator Wagner, Chairman of the National Board, estimated June 10.

Relief workers June 11 estimated 1,000 persons were dead in the vicinity of San Salvador following the recent disastrous hurricane and rainstorm.

The missing airliner, lost 2 days in the Catskills, has been found near Livingston Manor, N. Y., June 11. The ship had been destroyed by fire. All the 7 occupants were dead. The liner left Newark airport for Chicago.

A new record for passenger, mail and express flying between the Pacific Coast and Newark Airport was reported June 11 by TWA, Inc., operators of one of the 2 transcontinental systems. The flight was made in 13 hours and 51 minutes.

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meet the views of President Roosevelt, was approved by the Senate June 11, 54

to 25. With a few exceptions it is the measure as passed by the House.

France formally decided June 12 to make her 4th war debts default to the United States in a note approved by the Cabinet.

Six survived the air crash at Junin, Argentina, June 11. Five persons were killed. The plane was operated by Pan American Grace Airways on a flight to Santiago, Chile.

The Senate Agricultural Committee June 12 approved Rexford G. Tugwell as Under-secretary of Agriculture by a decisive margin.

Direct unemployment relief will have cost the federal government more than \$2,000,000,000 by Aug. 1. Relief officials predict another billion will be added to that amount within the next year.

The Arms Conference at Geneva adjourned until October after naming four committees. One will study European Security Pacts. The proposal of the Russian Government that the Disarmament Conference be declared a permanent institution under the title "Peace Conference" will be submitted by Mr. Henderson to all governments to inform him of their conclusions.

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March 5, 1934-May 14, 1934

Statement of Rev. Howard Obold, Dean

This Reformed Leadership Training School was the second successful effort initiated by laymen of the Reformed Church of Tohickon Classis in the vicinity of Perkasio. It covered a period of ten weeks, meeting every Monday night at 7:30 to 9:30 o'clock. The total enrollment was 116, mostly officers and teachers of Sunday Schools: St. Stephen's, Perkasio, 23; St. Paul's, Sellersville, 19; Trinity, Telford, 14; St. Peter's, Hilltown, 12; St. Luke's, Dublin, 8; Kellers Church, 7; Zwingli, Souderton, 7; St. Andrew's, So. Perkasio, 6; Tohickon Union, 5; First, Quakertown, 6; Leidy's, Souderton, 4; Christ, Indian Creek, 3; Salem, Doylestown, 2. Total, 116.

Six courses were ably presented: "The Old Testament" and "How Shall We Worship?" were taught by Rev. Fred D. Wentzel, Director of Leadership Training. "Working with Young People" and "Working with Junior Children" were taught by Rev. A. N. Sayres, pastor of the St. John's Church, Lansdale. "Dramatization" and "Working with Primary Children" were taught by Mrs. N. B. Werkheiser, of Coplay, Penna.

The interest and faithful attendance of the members of the school contributed also to the success of the school. The registration of \$2 per member enabled us to meet our obligations and to show some appreciation of the services of our teachers. The report of the treasurer, the Rev. J. E. Wildasin, is as follows: The receipts were: Balance in Treasury from the 1933 school, \$6.38; Registration Fees (116 pupils), \$232; Sale of Text Books, \$143.95. Total, \$382.33. Expenditures: Instructors, \$150; Board of Christian Education (Books), \$139.72; St. Stephen's Church and Sexton, \$60; Incidentals, \$7.08. Total, \$356.80. Balance on hand, \$25.53.

The questionnaires relative to this as well as a future school, which have been received, reveal both an appreciation of and a desire to continue in a third year of similar endeavor. As Dean, I wish to express my appreciation of the full support of teachers, scholars, the organist, Mr. Kramer, as well as all others who helped to make this school another happy and profitable venture in Leadership Training.

BOOK REVIEWS

Forty Years a Fur Trader, the personal Lakeside Press, R.R. Donnelley Sons Lakeside Press, R. R. Donnelley & Sons and Co., Chicago.

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This book takes us back to the time when our country was pretty much of a wilderness and trading posts and forts were the centers of trade and of civilization. The commodity that seemed to be most in demand in those days were the skins of buffaloes that roamed in large herds over the prairies, and competition among the different fur companies that were organized to acquire a monopoly in it was most keen and unscrupulous. It was a form of enterprise that was beset with the greatest dangers and hardships and only the most daring and physically vigorous could expect to succeed in it. Among those who were willing and ready to undergo its hardships and its hazards was the man whose experiences are set forth in this volume—Charles Larpenteur by name.

It is really biography of the most realistic and strenuous type. More thrills and adventure are compressed into this volume than can be found in any other volume of equal size, and for this reason it holds the attention of the reader from the beginning to the end. When once begun, the reader will find it difficult to lay it aside until he has finished it. Encounters with Indians figure in it very prominently, most of which were occasioned by the unscrupulous methods the traders used in dealing with them. An interesting and valuable feature of the volume we find in the two final chapters, dealing with Indian Laws and Customs, and Indian Agents and Agencies. The author gives brief characterizations of some of the Government Indian Agents with which he was acquainted, all of which were grossly incompetent and unsympathetic with their job and were more interested in favoring the big fur syndicates than in helping the Indians by promoting their claims. It is claimed in the Historical Introduction that "the life record kept by Chas. Larpenteur is one of our most important sources of information

concerning the Fur Trade of the Upper Missouri in the 19th century." The volume is one of the Lakeside Classics and is most attractively printed and bound.

P. A. D.

OBITUARY

J. CLYDE BREWER

Christ's Church, Hagerstown, Md., suffered a very distinct loss in the death of J. Clyde Brewer on Feb. 18. He was a member of the firm of J. A. Brewer and Sons, potato chip manufacturers, and had scarcely reached life's mid-day, when his sun went down. For a number of years he was a faithful and efficient teacher of a boys' class in the Sunday School and it was a matter of record that a larger percentage of his class of boys were always found in the Church during the worship hour than any other class in the Sunday School. He also served for several years as a deacon in Christ's Church, and was always found in his place. The pastor had in him a tried and true friend, and his constant thoughtfulness and many kindnesses will always be remembered.

One of the finest tributes was paid him by the Otterbein Men's Bible Class of Martinsburg, W. Va. His business carried him on frequent trips into that city and so impressed was the president of this class with his business integrity and devout Christian life that a splendid and beautiful eulogy was spoken by him before the Clever Bible Class of Christ's Church.

The funeral was conducted from the home by his pastor on Feb. 21. His Sunday School class of boys attended in a body, and Church officials acted as bearers. His body was laid to rest in Rest Haven to await the Resurrection Morn.